

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## THE APPROACHING LIBERATION CONFERENCE.

WITHIN a month from the present time the friends of the Liberation Society will assemble at its Ninth Triennial Conference. It will be held at the usual time—the first Tuesday and Wednesday in May; at the usual place—London; and, as will be seen from the official announcement in our advertising columns, in accordance with the usual regulations. To the eye, therefore, the occasion appears to be one of a routine character, but, in fact, this coming Conference will have an interest such as no previous gathering of the like kind could possess, and it will take place under circumstances unprecedented in the history of the movement it is designed to advance.

It will be something for the Executive Committee to report that since the last Conference Church-rates have been virtually abolished; that the University Tests question has been brought to the verge of a settlement, and that the movement for extinguishing the clerical monopoly in churchyards has been successfully commenced. But these achievements, though they would at one time have been thought considerable, are of a kind which now fail to excite enthusiasm on the part of those who have triumphed in a grander struggle, and can reasonably anticipate the arrival, at a comparatively early period, of the time when they will be able to rejoice in the full fruition of their hopes. The complete abolition of one of the existing Church Establishments—to say nothing of the extinction of sundry quasi-establishments in the colonies—is an event great in itself, and greater still if regarded in connection with other events which it foreshadows. It has demonstrated that the alleged impossibility of separating Church and State without convulsing society was chimerical only—that skill, courage, and determination can effect such a change as readily as any other important change in the administration of the national affairs. It has shown that, notwithstanding all their pretensions, Establishments are hedged about by no divinity, but are liable to succumb to the same forces as those which, time after time, have brought down other merely mundane institutions.

That, of itself, is a fact not likely to be lost on the practical English people, and would alone threaten the remaining establishments; but it is doubly dangerous to them in the present internal condition of the Church of England. Distracted by dissensions which have become chronic—galled by the restraints which more and more chafe her fettered limbs, and finding herself face to face with tendencies which seem to press against her with resistless force, that Church has come to look upon disestablishment, if not as an unquestionable good, yet as but one of many evils, and, possibly, one of far less magnitude than any she now endures. Disestablishment! the word is quite modern, yet how familiar it has become; the very people who years ago recoiled from, so far as they understood, the idea of separating Church from State, now accepting the idea with resignation and tranquillity, if not with cheerfulness and hope. "It's only a question of time," is now the judgment of both Churchmen and politicians claiming to be either candid or sagacious.

This being the case, it may be thought that but little depends on either the numerical success, or the actual proceedings, of the coming Conference, and perhaps some of those who made sacrifices to help the anti-state-church cause when it was weak and struggling may feel no strong obligation to exertion or self-denial now. That is a mistake against which it would be well to guard. It is one of the dangers arising from partial success. It is a temptation which besets eager, but not persistent souls. And the risk is all the greater where previous efforts have been long sustained, as they have been in the case of the crusade against establishments. "You will never succeed!" was the excuse for inaction a quarter of a century ago. "The question is settling itself," is urged by the same class now, and by some who were altogether unaffected by the earlier plea. The second is as delusive, though less excusable, than the first. No rams' horns will lay the walls of the beleaguered city low. Hard work and resolute action, with even increased vigilance and sagacity, and a plastic power of adaptation to altered circumstances, will be imperatively called for, if what has been well begun is to be well finished, and finished without a needless waste of time.

Great as may be the power which the Liberation Society is now capable of wielding, and skilfully as its machinery may be constructed and worked, it may be taken for granted that all its resources will be severely taxed in the struggle on which it has now entered. For the Conference of next month is already practically pledged to forget the things that are behind, that it may press forward to those which are before. The motion about to be made in the House of Commons will inaugurate a new agitation, which will be a mistake if it be not persisted in till the end. The difficulties in the way of getting rid of the English and Scottish Establishments will, no doubt, vanish when they are grappled with—but not till then; and it will indicate mere shortsightedness to suppose that the Irish precedent has simply to be followed, and that history will, in this matter, only repeat itself. Voluntaries must be "ready, aye! ready" for whatever may happen while the conflict lasts, and new stores of energy, with fresh political resources of all kinds, will be indispensable for the further prosecution of their work.

We, therefore, wish emphatically, however briefly, to urge the Society's friends to repeat the efforts—the successful efforts—of past years to send to London a numerous body of delegates, who will adequately represent that devoted attachment to the principles of Christian will- inghood which has already done so much, and made possible so much more. Nor let mere numbers only be aimed at, but regard be had to the new circumstances of the times, both in arranging for appointments and in the choice of delegates. Those conferences were designed as a means of infusing new blood into the Society's veins, and surely now, if ever, such an infusion may be secured with comparative facility. Many converts have, during the past three years, been made among both Nonconformists and Episcopalians, and we hope to see the faces of some of them at the Conference. We hope also that some public bodies which hitherto have been unrepresented will avail themselves of this opportunity for helping forward a movement in which they avow their interest, and that distinctly new classes of individuals will be found making their way in at the door which the Society's constitution has wisely opened. This is one of the tests by which the value of these triennial assemblies may be estimated, and we trust that the result will be of a gratifying character.

We might, further, venture to offer a word of advice to those who may be appointed delegates; but other opportunities will present themselves. Just now, we are chiefly anxious that there should be a numerous and influential delegation, and that the arrangements to secure that object should not be delayed.

## ECCLESIASTICAL NOTES.

THE Parochial Councils Bill was read a second time last Wednesday, with the understanding that it should not be proceeded with any farther. Viscount Sandon justified his measure in a conciliatory speech, which did a great deal to disarm active opposition, but which could not remove all objections to the measure, as was shown by Mr. Beresford Hope immediately rising to move an amendment to the effect that it is inexpedient to hamper the free development of co-operation between the clergy and the laity according to the local circumstances of different parishes by uniform and inelastic legislative provisions. Mr. Beresford Hope coming out as an opponent of any Act of Uniformity was something new, but the hon. member justified his position very well. The discussion which followed was a really interesting one, as well as one of the frankest which has taken place in the House of Commons. The subject was one upon which anybody could say just what he thought without regard to party considerations, official reserve, or anything of the kind. The Nonconformist members exercised, certainly, great self-restraint in dealing with it. The first who spoke was Mr. Richard, who did justice to the conciliatory tone adopted by Lord Sandon towards the Nonconformists, and to the desires of Dissenters to see the Established Church doing, as effectively as possible, the work of a Christian Church. He expressed his satisfaction with the principles of the Bill, his surprise that the laity had hitherto been content with so little power, and his trust that the day was not far distant when the Church would throw off her fetters, and "not have the humiliation of submitting her internal affairs to an assembly composed of persons of all religions and none." Mr. Illingworth, as another Nonconformist member, took a distinct ground, expressing his opinion that the majority of the people were neither Nonconformists nor earnest Episcopalians, and suggested whether the clergy might not therefore be compelled to work



with people inimical to religion. The outcome of this debate was, as Mr. Gladstone expressed it, a general feeling that the laity should have a greater share in the management of Church affairs. How that is to be secured is another question. The parochial rights of Nonconformists have to be considered, with various other questions. But the Church, as a whole, does not seem to have felt the disgrace which the introduction of any measure of this nature must necessarily involve. Viscount Sandon, indeed, listened with pleasure to the remarks of the Nonconformist members, and seemed to be more than willing to have the internal affairs of his Church regulated by people who do not belong to it. But the members of the Episcopalian sect are so accustomed to this, that what would excite resentment in any other class of people, seems to them quite natural.

There is, however, a class of High-Churchmen of the extreme ecclesiastical section, who look upon this Bill with natural disfavour. The *John Bull* cannot find a word to say in its praise, but many things to say against it. It is of opinion that priestly tyranny exists only in the imagination of "a few proxy M.P.'s, whose officious advice their own clergymen might be slow to accept." The clergy, it thinks, are more tyrannised over than tyrannising. Its final judgment upon the Bill is that it "would add in many places to the persecutions of the clergy; it could not anywhere augment the just influence of the laity. The Bill, in a word, is in this dilemma. A Council to work with the incumbent requires no legislation; a Council to work against him deserves none." This is almost the first time that we have heard anything of the clergy being subject to a tyrannical influence. It has always, hitherto, been said, that one of the advantages of an Establishment is that the clergy are free, and that one of the disadvantages of Dissent is that its ministers are not free. Now, we have a testimony—which should be a good one—to the contrary effect. The clergy are "more tyrannised over than tyrannising." What becomes of the old and threadbare argument to the contrary?

The Purchas case is still working. The Queen has now signed the judgment, but the Judicial Committee will hear the arguments in favour of a reconsideration of the judgment. Meantime, the controversy goes on, although the language used by the disputants on either side is not quite so excited as it was a month ago. Sir John Coleridge has come into the field and expressed his opinion upon the points at issue, which, on the whole, is against the decision of the Privy Council Committee, especially in the matter of the vestments. Sir John adds to this a remonstrance against the opinions expressed by the Ritualistic party in favour of disestablishment. Addressing Canon Liddon, and referring to the language which the Canon has used upon this question, he says:—

You do not say that you are one who will co-operate with the political party which now seeks to disestablish the Church in accomplishing its purpose, and I do not suppose you ever will. But on behalf, not so much of the clergy as of the laity—on behalf of the worshippers in our churches, of the sick to be visited at home—of the poor in their cottages, of our children in their schools—of our society in general, I entreat those of the clergy who are now feeling the most acutely in this matter, not to suffer their minds to be so absorbed by the present grievance as to take no thought of the evils of disestablishment. I am not foolishly blind to faults in the clergy—indeed, I fear I am sometimes even censorious in regard to them—and some of their faults I do think may be referable to Establishment; the possession of house and land, and a sort of independence of their parishioners, in some cases seem to tend to secularity. I regret sometimes their partisanship at elections, their speeches at public dinners. But what good gift of God is not liable to abuse from men? Taken as a whole, we have owed, and we do owe, under Him, to our Established clergy more than we can ever repay, much of it rendered possible by their Establishment. I may refer, and now with especial force, to education—their services in this respect no one denies—and but for an Establishment these, I think, could not have been so effectively and systematically rendered. We are now in a great crisis as to this all important matter.

For the clergy to join in a political crusade to accelerate their disestablishment would seem to me to argue such a demoralisation both as to the act and the object as would indeed almost cause the most confident to despair.

Sir John Coleridge's remonstrance was scarcely necessary. Nobody expects the clergy, at present, to "join in a political crusade to accelerate their disestablishment." At least, such is not our expectation.

The Ritualistic practices of some of the clergy were the subject of a prolonged and apparently exciting conference between a deputation of the clergy and churchwardens of Wolverhampton and the Bishop of Lichfield, last Friday. The deputation expressed, in very strong terms, their condemnation of these practices, and their wish that the Bishop would "exercise his authority to put down the dealings and practices of which they complained, and stem the revolutionary tide that was setting in amongst

them." It was, they said, their unhappy divisions that prevented the members of the Church from working as one body to resist "the attacks that were being made by those outside of the Church to disestablish her." After several members had spoken, the Bishop read a formal reply, in which he expressed the opinion that there was no clergyman in the diocese who was guilty of the practices referred to. This caused great astonishment and dissatisfaction, and more than once the Bishop's remarks were received with expressions of dissent. After a long interview and a sharp discussion, a vote of thanks to the Bishop was moved, coupled with an expression of disappointment at the result of the conference. Wherefore will these things grow?

One of the most candid and perhaps liberal of Evangelical clergymen is the Rev. J. C. Ryle, but it happens with all clergymen, and especially with all of the Evangelical class, that they can never see any justice whatever in the claims of Dissenters until those claims have been legalised. Then they express their regret at the blindness and narrowness of those who opposed such claims, and the injury to the Church which followed such opposition. Mr. Ryle now breaks ground upon the Burials Bill, and expresses his opinion that if it should pass "it will stir up an amount of bitterness and ill-feeling in rural parishes between Churchmen and Dissenters, of which the members of both Houses of Parliament appear to me to have no conception." We should think not! Who will entertain this bitterness and ill-feeling? Surely not the Dissenters, when they will have obtained what they have long wanted! Mr. Ryle feels strongly, however, and says that Churchmen in rural districts also have a "strong feeling" that the clergymen alone should officiate. But Churchmen in rural districts happily do not govern the nation. What a pretty code of laws we should have had if this class had had its way! Mr. Ryle, however, sees beyond the immediate purpose of this measure,—

The plain truth is, that a desire to disestablish the Church of England, to strip it of its privileges, to plunder its clergy, and to reduce it to the level of one of the sects, lies at the bottom of the whole "burial" measure. And, as is usually the case, most Churchmen are entirely asleep about it! This is the way in which, bit by bit, the Established Church of England is being destroyed, not so much by the power of her enemies as by the apathy or mistakes of her friends.

The "Bampton Lecture" is usually of a grave theological character, but this year it has taken a controversial turn. The lecturer is the Rev. G. H. Curteis, of Lichfield, who devoted the whole of his second lecture last Sunday to a criticism of the history and character of the "Independent" body in England. He charged the body with being the first to break away from the Church, reviewed their early course and their present doctrines. Of the latter he said:—

In our time toleration, or religious equality, had become the grand motto on the battle-flag of the Independent body. The Congregationalists were going further than this: not content with their civil position, a crusade was advancing against the Church of England as connected with the State—an alliance which they alleged to be unscriptural and absurd.

Mr. Curteis proceeded to quote from various writers in proof of the last assertion, and then commented upon the general history of the body and its particular tenets. This is the judgment of the Bampton Lecturer of the present year upon them:—

Each isolated congregation had the absolute control of its own doctrine, ritual, discipline, and finances. This was held to be in obedience to the will of Christ and the practice of the Primitive Church, and entailed the duty of freeing themselves and others from State bondage. Here was the very essence of Dissent, acting not through stress of circumstances, but on principles which, if true, would overthrow the organisation of Christendom as it had existed for eighteen centuries. On inquiry it would be found that the maxims of Congregationalism were, like portions of a mediæval fortress, rendered obsolete and helpless by the advance of scientific intelligence. Independence and freedom in these isolated bodies belonged not to the congregations but to a select privileged oligarchy composed of "church-members," who, without constitutional checks, managed the finances, selected and dismissed the ministers, and decided without appeal who should be admitted within their own circle. The minister was reduced to helplessness, and the system under which members were admitted was such as to exclude the more sensitive, educated, and refined members of the congregation from all share in the government, from the Lord's table, and all the other privileges of church-membership. If the Church of England were overthrown the Independents would, in the preacher's opinion, be one of the least likely to take her place. He then proceeded to show that the Congregationalists did not follow the example of the Primitive Church, and that those practices were unsuitable for modern western society. As to the third point, was the advancing democracy of our country likely to favour a grand, strong organisation like that of the Church of England, or a petty, jealous subdivision, fettered as were the Independents? At the same time, Churchmen must acknowledge the good work which that body did in bygone time against religious coercion and state corruption, and more recently in the missionary field. The National Church held broader and more statesmanlike views than formerly. Voluntaryism, disestablishment, and such nostrums were all tried in Cromwell's time and found

wanting. England was not America, nor was the English Church like that in Ireland. This much was being recognised by the Dissenting organs of the day. Like the first breath of returning spring, brotherly love and mutual charity were awakening, and Christian men were ready to respond to the appeal, "Sir, ye are brethren; why do ye wrong one to another?"

Exactly! Why do our Church brethren do us wrong?

A correspondent of the *Daily News* calls attention to the working of the denominational system under the new Education Act. He writes:—

At a time when party feeling runs high with regard to denominational education, perhaps you will allow me to mention a little incident that I witnessed yesterday in a Church of England school. It may serve to enlighten the uninitiated as to the meaning of denominational education. In one of the midland counties a dignitary, high in the Church, was giving a Scripture lesson to a class of boys, the subject happening to be "The Tribute Money." This dignitary explained that our Lord knew when He sanctioned the payment of tribute to Cæsar, that a portion of it at least would be devoted to the maintenance of the Polytheism of the Romans, and hence drew the conclusion that it was perfectly right and just that Dissenters should pay Church-rates, and Quakers pay taxes for the prosecution of war, just as the dignitary himself pays taxes to Mr. Gladstone's Government, to which he strongly objects. He then proceeded to state that he would willingly pay ten times as much in taxes to transport the same statesman to Botany Bay, and that Mr. Gladstone was a very bad man because he had overthrown the Church in Ireland. This teaching speaks for itself, and needs no comment.

Supposing a Nonconformist schoolmaster had had the in-equity and bad taste to remark against political bishops, and to denounce Church Establishments before the children of his State-supported school, what would have been said of him? This, however, is probably only a mild specimen of the manner in which this Act will work.

The correspondence relating to the proposed Madagascar Bishopric has been published. The first letter is from the Archbishop of Canterbury, asking Earl Granville to recommend to Her Majesty to grant a license for consecration. To this Earl Granville replies:—

Before I am in a position to come to a decision upon your Grace's application, I must request that you will have the goodness to inform me:—

First. How many British clergymen there are now in Madagascar.

Secondly. What is the number of the lay members of the Church of England in the island.

These were remarkably awkward questions, but the Archbishop had to answer them. To the first the reply was that the Propagation Society had no ministers in Madagascar, and the Church Missionary Society had three, but that the Church Missionary Society objected to the appointment of a bishop. To the second question the answer was that the number of Churchmen connected with the Propagation Society was probably 400. Then came a letter to the effect that the proposed bishop declined to go, and then another from Earl Granville, who writes, "It would neither be desirable nor expedient to proceed to the creation of the proposed bishopric." There it is again! The Congregationalists can do what they please. The "Nonconformists and the Roman Catholics, and other Christian bodies, have their organisation complete," so writes the Archbishop, but the Church of England must wait the pleasure of a Minister of the Crown, and submit to be snubbed and refused. Well, a special bishop for three clergymen, who would object to receive him, and 400 converts who could not understand him: is it wonderful that a layman should not see the necessity for the special consecration of such a gentleman?

#### MR. LLEWELYN DAVIES ON "CONGREGATIONALISM AND THE CHURCH OF ENGLAND."

The *Contemporary Review* for this month contains a rather remarkable article from the pen of the well-known Broad-Church clergyman, the Rev. Llewelyn Davies, in which some aspects of the disestablishment question are dealt with, and rather freely discussed. Mr. Davies remarks that there are three modes in which it is thought that the disestablishment of the Church may be brought about,—1. Internal disruption—which he puts aside; 2. Increased impatience of Church privileges by those who are not Churchmen; 3. The conviction that disestablishment will be of benefit to the Church itself. Upon the second of these points Mr. Davies makes a few observations,—

Nothing is more natural than that the non-Churchmen should want to know why the Anglican communion should enjoy national possessions and powers and honours from which so many Englishmen find themselves shut out. If there is to be a mere fight between those who have the privileges and those who assail them, it cannot be doubted to which side victory will incline. It is from the demand for equality that serious danger to the Church Establishment is, in most men's judgment, to be apprehended.

To the third point Mr. Davies devotes considerable space. He remarks upon the fact that there are men



amongst the Nonconformists who desire a Christian rather than a political ground for their policy. These men "desire to show friendliness rather than hostility to the Church. They aim at winning over to their conviction candid and unworldly Churchmen. They look forward with hope to disestablishment, but they wish it to arrive through a growing feeling amongst Churchmen that in the present age the voluntary system is the more excellent way." Mr. Davies thinks that the existence of such an attitude of mind is a very happy omen. He says—

No greater service can be done to a country than that of lifting the minds of its people to the use of higher and more spiritual standards of judgment. It must surely be good for Dissenters that they should be reminded that there is a more Christian method of dealing with Church and State questions than that of jealousy asking, Why should Churchmen have advantages from which Dissenters are excluded? It ought to be a good thing for the Church also, not because it seems to hold out a prospect that the Church may be left in undisturbed possession of its good things, but because Churchmen will be constrained, even in self-defence, to consider the higher ends of a Church's existence. It will be a shame to the Church of England, a prophecy and sufficient cause of its downfall, if its members give themselves up to the sentiments of a privileged order fighting to the last for the advantages which are being gradually torn from it, and can think of no better policy than that of girding themselves to a vulgar fight with the Dissenters.

The writer thinks Mr. Baldwin Brown's article in the January number of the *Contemporary* was an excellent specimen of this better style of argument. Mr. Brown, he says, has treated the Church with a courtesy and consideration which it would be discreditable in Churchmen not to reciprocate. To people, he further says, "who wish to understand what modern Dissent of the best kind is at the present moment Mr. Brown undertakes to tell them." Then there is Mr. Dale's article last July, and Professor Wilkin's last August. The claims advanced by these three advocates do not appear to him to be consistent, but there are two names which denote all that the Nonconformist values as characteristic of Congregationalism. These are Spirituality and Freedom. With regard to the assertion that Dissent is spiritual while the Church is secular, Mr. Davies discusses in detail some of Mr. Brown's remarks, to a great extent in that hazy and intangible style which is so unfortunately characteristic of Broad-Church writers, and goes on to say:—

I must repeat that the question is not now about the policy of reducing the Church as far as possible to powerlessness, for the sake of equality, but as to the probable effect of separation from the State upon the spiritual character of the Church. This is a new question for Dissenters to consider, and they show signs of not having proved their armour.

The writer then discusses the Bishop question. Bishops, he says, are the chief point of connection with the State. He defends their existence, thinks they do a great deal of good, and especially that they get spiritual good from the House of Lords.

With regard to the question of freedom, Churchmen, Mr. Davies says, are not conscious of their bondage. He then discusses the Congregational idea of freedom, the question of over-regulation, and want of liberty in theological thought. With respect to the last point, he holds that there is so much freedom that the Church suffers from some of the evils of its exuberance; but he agrees that there should be some relaxation of the Anglican formularies. Next comes this upon the position of the Ritualists:—

In desiring to set the Church of England free from the protection of the State and the law, the Dissenters have as allies a small but active party in the Church—that of the advanced Ritualists. These have a double complaint against the law. It restrains their excessive innovations, and it makes the condemnation of heresy a slow and difficult process. There can be little doubt that, if the Church were emancipated from its present bondage, heretical opinion would be more summarily extruded; but, if the Ritualists had any prudence to balance their extravagant self-assertion, they would see that the rule of Church majorities would not be likely to leave them so much freedom as they now enjoy, and abuse, under the law. If the Church were more free to suppress freedom, the few and advanced of all parties would probably suffer restraint in turn.

The charge of lethargy is next treated and repelled. Then, says Mr. Davies:—

We of the Church must understand our position. We must learn to treat the Dissenters with the consideration which they not only deserve, but have the power to extort from us. We must make up our minds that we can retain no privilege which can reasonably be regarded as arbitrary and a grievance to others. Only the very sanguine can entertain dreams of a policy of comprehension which shall gather in the various communities of Dissenters within one fold. But we may get rid to the utmost of all that savours of arrogance and exclusiveness. We may labour to correct the anomalies which have grown with the lapse of time. We may study how best to give power and work to the laity in congregations and parishes. And, showing this readiness to develop our own system to greater perfection, as well as to meet the reasonable demands of our fellow-countrymen who do not worship with us, we may plead that the Church of our fathers has peculiar attractions for the mind of this present age, and is capable of rendering higher services to the country in alliance with the State than if it were divorced from it.

And so the article ends, in the old Broad-Church strain. It is worth reading, or we should not have given this account of it; but it is astonishing that the whole question is not discussed with a higher regard to principle. The candour, courtesy, and good feeling of the writer are, however, beyond all praise.

#### THE DISESTABLISHMENT MOVEMENT.

BRISTOL.

On Thursday night a public meeting was held in the schoolroom adjoining the Independent Chapel, Castle-green, in support of the motion for the disestablishment of the Church of England Mr. Miall, M.P., has given notice of. Mr. E. S. Robinson presided, and there was a very large attendance.

The CHAIRMAN, having read letters from the Rev. W. James, Mr. H. O. Wills, and Mr. R. G. Robjont, regretting their inability to be present, said he could have wished that meeting to have been held on what might be termed neutral ground. (Hear, hear.) They felt obliged to their Castle-green friends for letting them have that room, but still he thought it would have been better if they had met in a room which could not, even by implication, have been thought associated with any particular religious denomination—(Hear, hear)—because they knew perfectly well that this was not a war of Dissenters and Nonconformists against Episcopalianism. It was nothing of the kind; it was an attempt to simplify and modify Christianity, to clear the course for religious truth; as he believed it would only injure their cause by attempting to set in any way any denomination against the other, or in any way appear to do so. What they understood by disestablishment was by taking off the hand of law from everything in the shape of religious opinion. (Hear, hear.) It was the separation of the element of love from the element of force—(Hear, hear)—and the object aimed at was the abrogation of all laws and usages that conferred privileges or imposed disabilities on any inhabitant of this realm of account of his or her religion. (Hear, hear.) He thought Mr. Miall, notwithstanding any discouragements he might have received, might be very greatly encouraged. The resolution which Mr. Miall was about to propose was at one wise and courageous, and though some of them might not live to see the measure he proposed fully carried out, yet they had no doubt that in the course of time it would be carried out, and that great good would result to the cause of religion by such procedure.

Mr. H. THOMAS moved—

That this meeting is of opinion that the time has come when for the sake of justice and religion, and the general welfare of the people, the State should cease to exercise its authority and to use the national resources for the purpose of maintaining any form of religious belief or worship, and should leave all denominations to support themselves, and to regulate their own affairs.

The Rev. CHARLES VINCE, of Birmingham, seconded the resolution, and said he did not regret that the meeting was held in that room, because they were citizens as well as Christians, and they had the rights of citizens to maintain. The subject they were discussing was pre-eminently a religious subject, and was one in which professedly religious people should have a special interest. The questions involved in this contest were:—How should Christ's Church be supported? By what earthly authority, if by any earthly authority, should Christ's Church be controlled and governed? In what way should the necessary funds be secured for the maintenance of Christian ordinances, and the propagation of Christian truth? Should one section of the Christian Church in this country be partly supported by national wealth given to it by force of political authority, or should it be left to lean on the liberality, zeal, and resources of those who believed in its doctrines, who delighted in its services, and who desired its increased prosperity? These being the questions at issue, he contended that they had a special claim upon the thought and care of professedly Christian people. He went on to remark that their agitation was passing, or had passed, into a new stage. One thing was very certain, that if they were so determined they could almost instantly make a very vast addition to their numbers; they could make their forces truly formidable; they could carry themselves within a step or two of the goal, and that was by dropping one-half of their programme and saying that they were for disestablishment and not for disendowment. ("Hear, hear," and laughter.) For himself he went in for disestablishment and disendowment. Disestablishment without disendowment would be profoundly unjust to the Episcopalians, and to all other classes of the community. (Applause.) If there was to be disestablishment there must be disendowment.

The meeting up to this time had been of a very orderly character, but the "apple of discord" was introduced by a person in the body of the room, whose name it was stated was Priest, asking, "What was the amount of taxation levied annually by the State for the support of the Church, and in what part of the estimates was it to be found?" (Cheers.)

The Rev. C. VINCE, who was frequently interrupted by persons belonging to the Conservative party, replied that they did not say the Episcopalian Church now received grants from the taxes yearly, but they said in generations past it received from the hands of the State—(hisses and cheers)—national property, which it still held. (Hisses.)

Mr. PRIEST then inquired if the tithes were granted by the owners of the land or by the order of the State; who gave the endowments, private individuals or the State; and if the latter, what right had the State to deal with them; and what security had the present generation that the endowments given to Dissenting churches would not be appropriated by a coming generation to other purposes.

The Rev. C. VINCE replied that when the Irish Church was disendowed due regard was paid to private endowments, and the Church was treated with the greatest liberality and consideration. (Confusion.)

The CHAIRMAN had put the resolution, in favour of which nearly the whole of the persons in the room held up their hands, and was about to ask if any dissented from it, when the Conservatives began shouting, "An amendment, an amendment," and for a short time there was great uproar and confusion, the Tories making up for their numerical weakness by the loudness of their shouts. Eventually Mr. Britt, jun., made his way to the platform and asked the chairman's permission to move an amendment. The request was granted, and

Mr. BRITT, who was received with cheers and laughter, said he believed the Dissenters in seeking the disestablishment of the Church of England were actuated by a spirit of political faction and by jealousy. (Hisses and cheers.) Mr. Vince had said, "What right had any denomination to any patronage from the State?" but they might inquire what right the last speaker had to ask such a question. If he (Mr. Vince) had to pay one sixpence per annum for the support of the Church he would have been justified in asking that question. He moved as an amendment—

That inasmuch as the creed of the Church of England is free and comprehensive in its character, and that the cause of civil and religious liberty is in no direction, nor by any act of the Church, impeded, but that her efforts, and the aid granted to her by the State, has at all times been devoted towards the evangelisation of the people—"Oh, oh," and laughter, which lasted for some time)—she is entitled to the continuance of the same, and that any combination existing for the overthrow of the Church of England, as by law established, should be met with a strong, firm, and organised resistance. (Cheers and hisses, and a voice, "Was't prepared by Mr. Hyde, of Queens-square.")

Mr. Britt then gave seven reasons why the Church should not be disestablished, and he was alternately cheered and laughed at, mirth predominating.

Mr. P. J. DAVIES seconded the amendment, and said he hoped not a single individual in that room would live to see the day when the Church was separated from the State. (Confusion.)

The amendment was put to the meeting, and lost by an overwhelming majority, and the resolution carried. Most of the Conservatives then left the room, but a few remained, and occasionally interrupted the speakers.

Mr. J. D. LEWIS, M.P. for Devonport, who is to second Mr. Miall's motion, moved—

That, being of the opinion already expressed, this meeting rejoices that Edward Miall, Esq., M.P., is about to submit to the House of Commons a motion in favour of applying the principle of disestablishment, already adopted in Ireland, to the Churches of England and Scotland, and trusts that he will be supported by all the friends of voluntarism and religious equality.

He said he had heard a great deal about the envy, antipathy, and jealousy of the Dissenters to the Church of England. He was not a Dissenter—(applause)—he was a member of the Church of England, and he believed that this motion of Mr. Miall would, when it was carried, so far from doing any injury, do a great deal of good. And he was not alone in that belief in the House of Commons, for many men who were reasonable, respectable, moderate members of the Church of England were of the same opinion, as the division list would show. He came there that night to testify the fact that acquiescence in Mr. Miall's motion was by no means limited to Nonconformists. He had come to the conclusion that the protection of the State was anything but a benefit to the Church—it very often tended to tie it up in iron bands. He did not know what Mr. Miall's proposition was with regard to disendowment, but he, for one, should be for dealing generously with the Church, and if it were disendowed for not taking from it anything which she was legitimately entitled to. There was an objection made that the Church, if disestablished, would get on very well in large towns, but what was it to do in small country parishes? but he replied to that objection by pointing out what the Free Church of Scotland had done, and what the Dissenters had done in poor agricultural districts. The Church when it was separated from the State would take with it a large amount of property, and three-fourths of the soil in this country belonging to members of the Church, he thought there was very little fear for the future. Some one had talked about destroying the Church, but he did not think any one could conceive such an insane and impossible project. If disestablished, the Church would be put more in accordance with the spirit of the age than it had ever been before, and in his humble opinion it would conduce to its strength and to its stability. (Cheers.)

Mr. W. PETTICK seconded the resolution, which was agreed to.

On the motion of the Rev. J. H. HINTON, seconded by Mr. E. G. CLARKE, it was resolved that a copy of the foregoing resolutions should be forwarded to the members for the city with an expression of an earnest hope of the meeting that Mr. Miall's motion would receive their support.

A vote of thanks to the chairman and to the Rev. C. Vince, who, it should be stated, attended as a deputation, brought the proceedings to a conclusion.



## DEVONPORT.

A crowded meeting was held at Devonport on Monday, the 27th, when Mr. Conder attended as a deputation from Liberation Society. Mr. J. Tuhane occupied the chair, and was accompanied to the platform by the Rev. Dr. Stock, the Rev. W. Currie, the Rev. W. Binns, &c.

The CHAIRMAN remarked that any one watching the proceedings of the present day could not fail to observe that the question of State Church, or the religious Church of the State, was one of the principal topics that was likely to engage the attention of this country for some time—in fact, the principal subject. They would observe that all sections of the Church itself were dissatisfied with the present condition of things. If they looked to the Low Church they would find them dissatisfied with Ritualism, or what was better known as Puseyism. The High Church was dissatisfied with Parliament, as it interfered with their beloved Church. The Broad Church were dissatisfied likewise, since they wanted to have the area of the Church enlarged so as to embrace all denominations, whatever might be their belief, as long as they were attached to the Church. The best thing Dissenters thought to meet all difficulties would be to abolish the State Church—(Hear, hear)—for they took it that the State had no right to interfere with any man's religious principles. Let them take their stand on a religious equality; let them stand up for a free Church in a free State. (Applause.)

The Rev. G. W. CONDER (says the *Western Daily Mercury*) then delivered an "eloquent, forcible, and convincing address," which occupied an hour and a half. In the course of his address Mr. Conder referred to the speech delivered by Canon Bartholomew at the Church Defence meeting in the previous week, which was noticed in our last number. Mr. Conder said:—

He expected to meet that gentleman at Plymouth, for, in answer to his inquiry, the secretary had informed him that he would be allowed to reply to the lecturer. First of all Mr. Bartholomew said that "Dissenters had openly avowed their determination utterly to destroy the Church of England." He simply asked Mr. Bartholomew to produce any newspaper report of speech, or quotation from any book or pamphlet, or anything he ever heard from the lips of any Dissenter that would justify the assertion. Dissenters had never openly expressed or inwardly cherished a desire to destroy the Church of England. (Applause.) He was not there that night to attempt to destroy the Church: he was there only to attempt the repeal of the Act of Uniformity: that was all the Liberationists aimed at doing, and if that would destroy the Church of England, then shame on the Church of England. (Hear, hear.) If as soon as the Episcopalian sect ceased to be petted and patronised by the law, it was going to sink down and to refuse to do Christ's work, then more to its discredit. (Hear, hear.) No member of the Liberation Society had ever said anything so damaging to the Church or more insulting to Churchmen, as Mr. Bartholomew did when he said that the repeal of the Act of Uniformity would destroy the Church. If it did destroy the Church, then it was a great shame to the Church, and she deserved to die. (Hear, hear, and applause.) Mr. Bartholomew next proceeded to say that "he was sure that he was justified in saying, from the attitude which the Dissenters had assumed towards the Church of England, that they hated the Church more than they loved God." He simply said in reply to that that it was absolutely false. (Applause.) No Christian man ought ever to have allowed that sentence to pass his lips without being able to say something to justify it. (Applause.) He simply said that it was absolutely, utterly false—false from beginning to end, without one letter of truth in the whole sentence. Further, Mr. Bartholomew said, "The real cause of Dissenting hostility towards them did not arise from a religious belief, but from their impatience and envy of the superior position which Churchmen occupied." (Laughter.) Again he said, absolutely false, as Mr. Bartholomew ought to know—he would not say he did know—(laughter)—but Mr. Bartholomew ought to know. Dissenters were only seeking to be put on the same level of establishment or to touch one halfpenny of the funds that the Church used for itself; but the Dissenters simply asked that they may not be placed at a disadvantage on account of their religious belief. (Applause.) In seeking to destroy the monopoly which the Episcopalians enjoyed, they sought not that they may enjoy it themselves—(Hear, hear)—but they simply wanted their rights as English citizens, who ought not to be put to any disadvantage on account of religious belief. Then Mr. Bartholomew went on to say that "Dissent inevitably tended to produce infidelity." (Laughter.) Again he said, absolutely false, without a tittle of truth for foundation, and therefore an absolute calumny and slander, "Dissent tended to infidelity!" Why, how was it that Nonconformity came into existence? What first of all gave to Nonconformity a body and a shape? It was this fact, that the most spiritual and earnest part of the Church could not tolerate the Act of Uniformity. (Hear, hear.) And whenever there had been a revival of spiritual, earnest life in the Church of England for the last two centuries, the real, earnest, living part came out from the Establishment. (Applause.) What was the foundation of the great Wesleyan movement? It was simply the result of a revival of spiritual life in the Oxford University and elsewhere which was immediately attempted to be repressed by the high and dry, the stiff and dead part of the Church. (Applause.) Instead of tending to infidelity it had quite the opposite result, and in this case Wesleyanism was made up of that real spiritual life and earnestness for which there was no room in the Church. (Applause.) And yet in the teeth of that fact Mr. Bartholomew had uttered this monstrous calumny, which was evidence either of a gross piece of ignorance on his part, or a gross piece of attempted deception on the minds of his hearers, for which they ought to be intensely aggrieved—(Hear, hear, and applause.) Mr. Bartholomew further said that "the time for conciliation with Dissenters had passed, and that they as Churchmen could do nothing in the way of conciliation with them." He could not see how that could be true, for, with an experience of twenty-five

years as minister, he found the time of conciliation had never yet begun. (Hear, hear.) "During the last forty years," continued Mr. Bartholomew, "every attempt had been made by the Church to conciliate the Dissenters, and everyone must be aware that in that period, that large body who were known as the Evangelical clergy had fraternised with Dissenters, had"—actually—"called them brethren—(laughter)—had met them on common platforms, and, in some cases, he thought, had really gone too far." Now, as far as the first part of the sentence was concerned, it was utterly, absolutely, and perfectly untrue, without a shadow of foundation. "During the last forty years the Church had done everything to conciliate the Dissenters!" Was this true? He knew what Mr. Bartholomew referred to. He referred to the acts that had been done in Parliament—the Marriage Laws, the Burial Laws, the Universities' Tests Bill. But had the Church given them these things? Why the Church had stood with its hands on all it could gripe as tightly as it could, and until the Legislature—until Parliament, backed by the nation, moved by the nation, forced by the nation, had come and laid hold of the Church's hands and lifted them up they never would let it go. (Hear, hear.) Dissenters had nothing to thank the Church for in the way of conciliation; they had had to fight desperately for all they had gained of religious liberty and equality, and the Church all the while—in all her sections, and none more than the Evangelicals—gripped tightly until the nation forced her to loose her hold. (Applause.) It was an insult to the intelligence and the consciences of his audience for Mr. Bartholomew to say that for forty years the Church had been doing all it could to conciliate the Dissenters. (Hear, hear.) Then, too, he said, "We have met them on platforms." Well, Dissenters had met Churchmen on platforms, and there was not very much on either side there. (Hear, hear.) "Churchmen had fraternised with Dissenters." Well, Dissenters had fraternised with Churchmen, and there was nothing much to boast of in that. Dissenters did not think that their having been Christians, and, sinking all differences, had met Churchmen, in order to further the work of their common Master, was anything extraordinary, but it seemed that Churchmen looked upon their having done so as an act of condescension and a great boon to others. (Hear, hear.) The spirit that was manifested in this speech of the rural dean was the best argument he could have wished for in favour of disestablishment—(applause)—for were it not that the Rev. Mr. Bartholomew was placed in an exclusive and privileged position by being a State-Church minister, he would never have dreamt of or dared to utter such insulting words. (Loud applause.)

The Rev. Dr. STOCK then rose and moved—

That this meeting regards the union of Church and State as injurious to both; rejoices that Edward Miall, Esq., M.P., is about to raise the question of general disestablishment in the present session of Parliament, and requests the secretary to forward a copy of this resolution to both our members, with an earnest hope that Mr. Miall's motion will receive their hearty support.

He said a State Church was injurious because it was in direct opposition to the fundamental law of Christianity as laid down by the Lord Himself. The Established Church used force for its maintenance. In this country, before Church-rates were abolished, they had Church-rate riots; goods were seized under the protection of a constable, and sold in the market under the protection of a constable. They had had tithes in Ireland collected at the point of the bayonet; and in the city of Edinburgh, when an annuity tax riot was apprehended, Dragoons paraded the streets of the old city. Disestablishment in their opinion necessarily involved disendowment. (Hear, hear.) In the Church of England he believed there were many men who hated each other more than they hated those outside, and called each other quite as hard names as they called the poor Dissenters, although they had sworn consent and assent to the same formulas, rules, and the same rubric. He rejoiced to know that Mr. J. D. Lewis had pledged himself, not only to support Mr. Miall's motion, but to second it in the House of Commons. (Applause.)

The Rev. W. BINNS seconded the motion as a member of the Church of England himself—(cries of "Oh, oh")—for he had been baptized in that Church. He was a member of it because he was an Englishman. (Hear, hear.) The Church was not the property of the Episcopalian people alone; not the people who held by the thirty-nine articles and the rest of the Prayer-book; but the property of the whole English nation. (Hear, hear.) Let the Church be disestablished so that the clergymen might be free, and so that they may study theology as they considered right.

Mr. BROWN contended that the Dissenters really wished to annihilate the Church of England, and were joyous over the divisions in that Church, forgetting, at the same time, how they themselves were divided.

Two other persons in the body of the hall then addressed the meeting, after which, the motion was put and carried, four only voting against it.

Votes of thanks to the lecturer and to the chairman were then given, and the meeting terminated.

## PLYMOUTH.

On the 28th Mr. Conder lectured at Plymouth to a crowded audience. Mr. S. Elliott presided. At the close of the lecture the Rev. C. B. SYMES moved—

That this meeting, having regard to the present state of public opinion, as well as to the present condition of the Church of England, is glad to learn that the House of Commons will shortly be called upon to apply to England and Scotland the policy of disestablishment already adopted in Ireland, and expresses the hope that the members for this borough will be found among the supporters of such proposal—(cries of "No")—and that a copy of the resolution be forwarded to them by the secretary.

Many of them, he said, could esteem deeply the earnest piety and conscientious belief of a large portion of the Established Church. Others could appreciate the earnestness and zeal which marked the High Church. Others could appreciate the generous

sympathy and broad views which characterised the third section of that Church which was found under the Act of Uniformity. But whilst they could appreciate all these elements, they felt there were principles of truth and righteousness dear to them, for the maintenance of which they had to take their stand. (Applause.)

The Rev. Professor ANTHONY, in seconding the motion, said they had, by the grace of God, a free State, and they now looked forward to the time when also they would have a free Church. There was a strong feeling growing amongst them that to have a free Church in a free State was impossible, if the Church were a State Establishment. (A voice: "How?") The State Church required that all should hold the same views, for all had to contribute to the propagation—(cries of "No")—and the promotion of these views. It was impossible to have in a State Church a free Church. (Renewed cries of "No.") How was it the High Churchmen were so uneasy? How was it they found the fetters of State so galling on them? Was it because they were careless and indifferent; no one rejoiced more heartily than he did in the spirit of earnest devoutness which was manifesting itself in the Church of England at the present time; and of the various sections of Churchmen none were more earnest or devout than those who were called the High-Church party and Ritualists. They stood forth as men who had given themselves entirely to a work which they believed to be God's work, and they sought to carry it out in the way which they believed God had taught them it should be done. But what was their condition now? They knew not how to stand as Churchmen, or as conscientious men, before God. They believed that in certain services certain things should be done. They considered they were carrying out what they were taught by God when they mixed the cup of the holy sacrament. The law said, "You shall mix not the cup in the holy Church." They mixed it not in the church, but they mixed it in the vestry. They were in a painful position, and in great doubt as to how far they could do that which they believed to be right in the sight of God, and yet keep within the limits of the law of the land. They were worthy of all their sympathy and best endeavour to free them from the thralldom which put them in that position, and in which no free and independent man would desire to be. (Applause.) The Church, he contended, should be set free from everything but that restraint of public opinion in which they recognised the result of the truth of God itself.

The Rev. S. THELWALL, on ascending the platform, was received with hisses and applause, and as soon as the noise subsided feeble cheers were given for the Church of England. Mr. Thelwall asked the lecturer to define first what the State was and secondly what religion was.

The Rev. G. CONDER said that was a very clever dodge. (Laughter and applause.) It was an easy thing to ask for two definitions of things—(A Voice: "Don't shuffle"—laughter)—that might be described and defined, in so vast a number of aspects as each of these might be. The sense in which he had used State in its connection with the Church was the Parliament of the land—the Queen, Lords, and Commons—passing an Act which bound the whole country. He had not spoken about religion in connection with the State, but about the Church in connection with the State. ("Oh!" and laughter and cheers for Mr. Thelwall.)

The Rev. S. THELWALL said by the State he understood the whole collective body of the people of England, and by religion he understood that which bound man to God, and God to man. His view, as a Churchman, was that they had no right to disjoin what God had joined together. (Laughter and hisses.) He was not there to defend anything which was indefensible, or to say that he wished the Church of England or any other Church to stand one moment longer than she defended the truth of God. If the Church of England had ceased to defend the truth, and was in danger of ceasing to do so, and could not be saved from that danger, then let her fall. (Applause.) What he desired was an extension of the truth of God there and throughout the world, and because he thought that the Church of England had, at least in days gone by, been instrumental in disseminating and defending that truth at the risk of martyrdom and death, he therefore was at the present time a minister of that Church. At the same time he considered there was great danger that the Church might fall. (Hear, hear.) That danger, he pointed out, was from within. He thought the growing falsity to the principles of her origin arose from the fact that there had crept into her unaware, as St. Paul foretold there should in the church of his day, grievous wolves who had put on garments and pretended to hold the doctrines of the Church of England, while in their hearts they detested her and only desired to make her fall. His principle, however, remained unaltered that the Church ought to be the State, and the State the Church. Unhappily, Churchmen seemed to be busying themselves with matters of little importance, while they were leaving God and His truth out of the question, and if they did that they deserved to fall. If they fell, let them fall as Christians. (Hear, hear.) He desired to give every man freedom to worship God as he believed he ought to do, and that whatever they said and did—especially they who call themselves ministers of the Church of England—might be in the spirit of Him who said: "If they persecute me they will persecute you: if they keep my saying they will keep yours also."

Mr. VICARY, who was in the gallery, next spoke,



but he wavered from the question, and the meeting voted that he should sit down.

The Rev. J. B. DOYLE (another clergyman) after asking a number of queries, which excited discordant cries, said:—I want to ask, who has the right to ask for the separation of Church and State? Clearly the Churchmen, and not the Dissenters. If I and my wife want to be divorced, why we can either of us go to the Divorce Court and ask to be separated. But surely no other person has the right to go and ask that we may be divorced.

Mr. CONDER, in reply, said: Sir, As long as Mr. Doyle and his excellent lady are merely private persons, I hope they will be very happy together and have no occasion to visit that unpleasant spot in Westminster. But suppose the State should appoint Mr. and Mrs. Doyle to be the State doctors for the whole of the people of England, supporting them out of the national funds, and I should unhappily have occasion to go to them for advice, and Mr. Doyle should recommend *nux vomica*, but Mrs. Doyle insist on brimstone and treacle, then I think I should have the right to go to the State and ask, not that they should be separated from each other, but dismissed from their office, lest between the two I should be killed instead of cured.

The motion was put to the meeting, and declared to be carried by a very large majority.

On the motion of Mr. T. NICHOLSON, seconded by the Rev. W. WHITLEY, a vote of thanks was passed to the lecturer. Three faint cheers were then given for the Church of England, and the meeting broke up.

We must reserve our report of the meeting at Torquay.

Mr. Conder has also lectured at Launceston and Exeter.

#### NOTTINGHAM.

A crowded and enthusiastic meeting was held in the Corn Exchange Hall, Nottingham, on March 28. Mr. Edward Gripper, jun., occupied the chair, and was supported by Mr. Thomas Bayley, the Rev. R. A. Armstrong, the Rev. W. Woods, the Rev. J. Ryder, the Rev. T. Guttery, of Wolverhampton, Mr. J. E. Ellis, and other gentlemen. The Rev. C. Vince, of Birmingham, was amongst the speakers announced to address the meeting, but owing to sudden indisposition he was unable to attend. The Rev. C. Clemance was prevented from being present from a like cause.

The CHAIRMAN, in a vigorous speech, opened the proceedings, after which Mr. THOMAS BAYLEY, of Lenton, addressed the meeting on the subject of political Dissent, and moved a resolution in favour of disestablishment. The Rev. A. ARMSTRONG seconded the resolution. The Rev. T. GUTTERY supported the resolution in an eloquent speech, and it was carried almost unanimously and with loud acclamation. The Rev. J. MATHERSON, B.A., next moved a resolution in favour of Mr. Miall's motion, supporting it in a thoughtful speech. Mr. J. E. ELLIS seconded it, and it also was carried, only about five hands being held up against it.

The CHAIRMAN said he had been requested to communicate to the meeting a resolution passed by a meeting of working men on Monday night. It was as follows:—

That in the opinion of this meeting, the Dissenters having to erect their own places of worship and support their own ministers, the law-established Church should do the same; and this meeting being further of opinion that a creed requiring pecuniary assistance from the State cannot be true, asks the Government to abolish all State Churches as speedily as possible.

The Rev. W. WOODS then came forward and proposed a vote of thanks to the chairman for presiding, and to the various speakers, notably the Rev. T. Guttery. The Rev. W. R. STAVENSON seconded the vote, which was cordially approved, and shortly after the meeting separated.

#### SCARBOROUGH.

The Rev. W. BEST lectured under the auspices of the Scarborough Liberal Association, at the Temperance Hall, on Wednesday last, upon the subject, "A State-Church Fatal to a Fair and Wise Government." Mr. W. Roundell occupied the chair. The lecture was an exceedingly comprehensive one, and was remarkably well received. The Rev. J. MARTIN then moved—

That this meeting, after having listened to the lecture by the Rev. W. Best, is of opinion that the sooner the Church is separated from the State the better for both.

Dr. ACWORTH, in seconding the motion, ascribed the small attendance to the fact that there were several other meetings in the town. The motion was carried unanimously. Mr. ANDREW, who accompanied the lecturer, said Mr. Miall had no intention to bring forward his motion twelve months ago, but had been advised to do so by many of his friends; and he said that next year he would probably embody his views in a bill. Of course they knew that Mr. Miall's motion would be lost, and that the bill would be lost next year, but they were determined to persevere. He advised them to see the borough members during the Easter recess, and either get them to support Mr. Miall's motion, or, if they could not do that, not to vote at all, and make the majority as small as possible. He concluded by proposing a vote of thanks to the chairman, who had always been a staunch friend of civil and religious liberty. The Rev. W. BEST seconded the motion, and in doing so said they had more to fear from some Nonconformist members of Parliament than from members of the Church, as many of the former, in their timidity, thought they were going too far. Mr. ROWNTREE suitably replied. Councillor TUGWELL then moved a vote of thanks to the lecturer, which was seconded by Mr. H. M. CROSS, and carried unani-

mously. Mr. BEST having acknowledged the vote, the meeting dispersed.

#### ASHTON-UNDER-LYNE.

On Tuesday last the Rev. J. HUTCHISON delivered a lecture in the Town-hall, on "Sectarianism and the State Church." Hugh Mason, Esq., presided, and among the gentlemen on the platform were Joshua Wood, Esq., A. E. Reyner, Esq., N. B. Sutcliffe, Esq., the Rev. T. Green, Dr. Galt, the Rev. J. Hughes, &c. The CHAIRMAN delivered a speech in which he expressed his strong attachment to the principles of the Liberation Society, and recalled many features in the ecclesiastical history of England, and especially of Ashton-under-Lyne. Mr. HUTCHISON's lecture, which is reprinted in full in the *Ashton-under-Lyne News*, was on the ecclesiastical aspects of the question, and the subject was very ably treated. We regret that we cannot do any justice to it. At the close the meeting was addressed by Mr. Joshua Wood and the Rev. James Hughes. This is the last of the series of lectures at Ashton, which have been one of the most original of any yet arranged.

#### ROTHERHAM.

On March 22nd Pastor Gordon, of Rotherham, delivered a lecture in the Mechanics' Institute, Rotherham, on "The Irish Church free, the English Church in fetters." On the motion of Mr. John Andrew, of Leeds, seconded by Mr. W. Bown, Mr. J. Fisher was voted to the chair. Mr. Gordon entered with great effect upon his subject. At the close of his lecture the Rev. Joseph Olphert, a clergyman, rose in the body of the hall, and asked what great effect had accrued from the disestablishment and disendowment of the Irish Church, and if the Church of England were disestablished and disendowed, would the private trusts of Nonconformists be respected? Mr. Gordon replied to these questions, and the usual vote of thanks was carried.

#### WEST BROMWICH.

A meeting has been held at West Bromwich to support Mr. Miall's motion. Mr. J. A. Kenrick occupied the chair. Mr. Caddick moved a resolution in favour of disestablishment, which was carried unanimously. The Rev. H. Luckett and the Rev. W. H. Callaway afterwards moved and seconded a resolution in favour of Mr. Miall's motion, which was carried without a dissentient. A petition in favour of the motion was also adopted.

#### THE PURCHAS CASE.

The *Record* understands that the petitions presented to the Queen on behalf of the Rev. J. Purchas, asking for a rehearing of his case, have been referred to the Judicial Committee of the Privy Council, and that their lordships have fixed Wednesday, the 26th of April, to hear counsel in support of the petitions.

A correspondence between the Bishop of Gloucester and Bristol and the Archbishop of Canterbury on the Purchas judgment is published in the papers. The bishop wrote to his grace to inquire whether he was right in understanding the Purchas judgment to be a final decision in reference to the questions involved in it, and consequently that the bishops had no alternative but to do all in their power to insure obedience in that decision if appealed to in their capacity as ordinaries, and in a due and legal manner? The archbishop, in reply, says that he thinks those commit a great mistake who, in respect to this or any other judgment of our tribunals, allow themselves to draw inferences beyond the subject-matter which was before the court when the judgment was pronounced. And, even as to matters explicitly mentioned in the judgment, none of the clergy have any need to be disquieted unless distinct complaint be made against them.

What this judgment has done (he adds) is to state the law in reference to the illegality of the so-called sacrificial vestments, and in reference to the position of the officiating clergyman at the celebration of the Holy Communion. Respecting this latter point I apprehend little difficulty. The bishops will doubtless all be ready, as I have intimated in my own case to several of my clergy, to advise the best mode of making any changes which may seem desirable in the existing practice, having regard to the particular circumstances of our parishes, and the great delicacy required in introducing changes from practices which have been for any length of time established. No doubt, as you say, it is in the exercise of their paternal rather than their legal authority that the bishops will find their influence greatest in such matters. Still, in points on which the law is clear we must be prepared to enforce its observance in cases which are brought before us in a legal way. With respect to what are called the vestments, which in the few instances of their adoption have given so much offence, I can have no doubt that complaints will forthwith be made to the bishops when those vestments have been assumed, and such irregularities must, of course, be at once discontinued. I trust, by God's blessing, soon to be among you, and to be able personally to give any advice that may be required.

Professor F. D. Maurice explains in the *Spectator* his reasons for signing the memorial to the bishops. He maintains emphatically that a bishop does not exist for the purpose of enforcing ecclesiastical decrees, and that he cannot enforce them if that is his conception of his office. He is a "father in God," in fulfilling which character he will possess a real, vital, salutary power, wholly different from a legal power, but yet which will uphold law instead of weakening it. Though he admits with the Dean of Ripon that the judges should not be "statesmanlike," they should not be severely censured if in questions which often must strike them as indifferent, to be settled by a nice balance of conflicting evidence deduced from customs rather than statutes,—they do allow external considerations some share in determi-

ning their opinions. However this may be, such decisions come to the minds of the clergy with as little of the sanctity of law as the decisions of magistrates in a game case come to the minds of their most ignorant parishioners. They fancy that it is the constitution of the court which weakens their reverence; it is in truth a secret feeling that these are not subjects to which formal law can be reasonably applied; that they are too grand or too paltry for its cognisance. Mr. Maurice goes on to say:—

"The higher divine law of charity which St. Paul asserted in his Epistle to the Romans respecting the observation of days, in his Epistle to the Corinthians respecting things offered to idols, is the one we are to obey, which we are to practise towards our clergy. We shall do most for the honour of all other laws if we regard ourselves as the guardians of this which Courts cannot recognise, with which they have nothing to do. If this law becomes a dead letter, the Church must perish, for by it we are bound together; without it decrease ecclesiastical and civil must come to nought." It is the application of this principle which I contend for in this case of the judgment against Mr. Purchas. To say, "Psha! how can you insist upon such trifles as the position of a minister at the communion table?" is not to apply it but to trample upon it. What is a trifle to me is not a trifle to my neighbour. I cannot make him count it a trifle by telling him that it is so, or laughing at him for thinking otherwise. Nor yet by telling him that he is bound to observe the decree of the Judicial Committee. For he has a right to turn on me and say, "St. Paul's maxim, then, does not seem to you of equal validity? That you suppose need not be observed."

The position which I have maintained in this letter does not the least touch the circumstances of that other judgment, in the case of Mr. Voysey, of which so much has been written in your columns. It seems to me perfectly right to ask that clergymen may not be banished from the Church for standing with their faces to the altar. It would seem to me utterly ignominious to ask that offences such as Lord Lyttelton has charged on me should be overlooked. If, as he thinks, I have trafficked with the most sacred words in a double sense—if I have perverted the teaching of the Church and the Scriptures respecting the reconciliation of the world and the relation of men to God—by all means let the evidence for such accusations be sifted to the uttermost, let all orders of the clergy from the highest to the lowest, let all laymen of every degree, feel that they are interested in sifting it. For they must affect the whole Gospel which we are sent to preach. I thank his lordship for giving what might seem an absurd prominence to a person of so little influence and so little connected with any party as I am; because he has enabled me to say, as I do say to him and to your readers, I retract no one of the words which you suppose that the judgment condemns. I will explain no one of them away. I hope to teach hereafter as I have taught hitherto, only God being my helper, with more zeal, with more conviction that I incur a terrible woe, if, through fear of any judicial sentence or any public opinion I keep back or modify the message of Salvation with which I am entrusted.

The Council of the Church Association have published their opinion with regard to the use of the black gown in preaching, in reference to which the Purchas judgment has given rise to so much anxiety among clergymen, that the question of the vestments to be worn in preaching was not included in the articles against Mr. Purchas, and consequently was neither argued nor determined in that case. Under these circumstances, the council is decidedly of opinion that all clergymen are fully justified in continuing the established usage, unless it shall hereafter be decided to be illegal by the court of final appeal.

The Right Hon. Sir J. T. Coleridge, himself a Privy Counsellor, has addressed a letter on the Purchas judgment to Canon Liddon. Premising that Mr. Purchas has not had full justice done him as to the vestments and the position of the celebrant, Sir J. T. Coleridge says it is better that such matters should receive no judicial solution than that injustice be done. The Church for two centuries has subsisted without an answer to the question which alone gives importance to the inquiry. He adds:—

But now let me add a word to those from whom the appellants come. They reject the vestments. Are they quite sure on what ground the surplice at the Holy Communion is to be rested safely? The judgment may be said to have wholly annulled the rubric in respect to the vestments; but if the use of the surplice were to be subjected to the same sort of inquiry which has been applied to the vestments, is it certain what the result would be?

But the gist of the letter is against the clergy being so unwise as to enter on a crusade for disestablishment. We have quoted the most important paragraph on this point in our "Ecclesiastical Notes." Sir John argues strongly against a clerical Court of Appeal, and expresses with regret his disagreement from the late Mr. Keble on that point.

The *Standard* is glad to learn from the Archbishop of Canterbury that in enforcing the ruling in the Purchas case the bishops are to exercise "their paternal rather than their legal authority." When it is a question of checking flagrant excesses, the law must be enforced by the arm of authority, but the same authority is wisely passive and disposed to deprecate the enforcement of the law when it is invoked against a practice harmless and inoffensive in itself, and adhered to from earnest conviction by a large body of clergymen whose orthodoxy is no more open to question than their zeal, their devotion, or their learning. We can see Mr. Purchas extinguished without much compunction, but we strongly object to seeing this judgment employed for the vexing of men like Dean Hook, Canon Liddon, Archdeacon Freeman, Mr. Wright, Dr. Jebb, Mr. Maasingberd, Dr. Monsell, Mr. P. G. Medd, Dr. Irons, Sir Gore Ouseley, Canon Gregory, and other representative men whose names appear among the five thousand signatures appended to the clerical "remonstrance."



against the judgment. This judgment, when confirmed by the Queen, will be the law of the land, and must be obeyed as such whenever it is enforced; but the Primate is right in desiring that a clear distinction should be drawn between the two practices which it condemns. It rests with the bishops to resist any pressure in the direction of partisan action, which they, in common with the great bulk of moderate Churchmen, earnestly deprecate. To all appeals from the party of persecution, they may fairly reply, *pace* Archbishop Tait, that if they are called upon to apply the judgment against the High-Church party as distinguished from Ritualists, they cannot refuse to act upon its dictum by enforcing the use of the surplice. One would hope that the great majority of English Churchmen would neither desire to see the Low-Church clergy preaching in the surplice on compulsion, nor the High-Church clergy driven from the eastward position by similar violence. It is in the tolerant, liberal, and charitable opinion represented by the majority that the bishops will find a sure support in putting a discriminating interpretation upon what we cannot but regard as a most ill-considered and unfortunate judgment.

#### PAPAL INFALLIBILITY.

The reply of Dr. Dollinger to the Archbishop of Munich, justifying his resistance to the dogma of infallibility, has just been published. He asks leave to maintain his position before the forthcoming assembly of bishops at Fulda, maintaining that the dogma is opposed to Scripture, to the pastoral letters of many bishops from the earliest times, and to the decisions of councils, and that it is contrary to the constitution of most European States.

Imitating the example of the Prussian Government, Bavaria has declared against the validity of the Infallibility vote taken by the Oecumenical Council. It appears that the Bishop of Augsburg attempted to suspend a clergyman who, when proclaiming Infallibility from the pulpit as he was ordered to do, added the remark that in his opinion the decree could not claim canonical authority. But the Government protected the recusant on the ground that the dissensions pervading the Catholic world on the subject are too manifest to allow them to regard him as an offender. "As the anti-Infallibility movement (says the Berlin correspondent of the *Times*) is sooner or later sure to spread, this decision must be regarded as a matter of some importance. The German Governments are naturally averse from a doctrine placing a large number of their subjects under the irresponsible sway of a terrestrial divinity; but what to them is primarily a matter of policy will eventually become to the religious an incentive to reform."

A telegram from Rome says it is expected that Cardinal Antonelli will resign his post as Secretary of State to the Pope.

The Post correspondent at Rome says:—"An apostolic letter from the Pope to the Cardinal Vicar, dated the 2nd March, gives additional evidence of the Pontiff's unyielding determination to reject all the advances towards reconciliation put forward by the Italian Government. The brief commences with stating that God's Church, having been adorned and surrounded by regular religious orders, has always made use of them for the propagation of Divine truth and the advancement of civilisation. [Here follows a special defence of the Jesuits.] He then goes on to criticise and condemn the "pretended concessions, which they (the Italian Government) call guarantees, in which one does not know whether to give the primacy to their absurdity, cunning, or ridicule, and on which the heads of the Subalpine Government have been so long employed with laborious but useless study." The Pontiff denies the power of any temporal Government to grant concessions to a divinely constituted authority like Christ's Vicar on earth, and states that each of the concessions would inflict especial servitude upon him, rendered still harder by the successive amendments introduced into them."

**THE DISESTABLISHMENT MOTION.**—Mr. Miall's motion on the subject of Disestablishment was yesterday postponed from the 18th of April to Tuesday, the 9th of May. As it will then stand first on the list of Notices of Motions for the day, it will no doubt be brought on. It is expected that the debate will occupy the whole of the night's sitting.

The Bishop of Winchester has, it is stated, presented his son, the Rev. Basil Wilberforce, curate of St. Jude's, Southsea, to the rectory of St. Mary, Southampton, which is worth 1,000*l.* per annum. [A correspondent calls this Wilberforce's "Practical Vow."]

**MR. VOYSEY.**—The sentence of deprivation pronounced against the Rev. Mr. Voysey has been confirmed by the Queen, and the Order in Council having been returned to the appeal registry, the judgment and an order for the payment of costs will be forthwith carried out.

**A DOUBTFUL STORY.**—On meeting Lord Hathorley shortly after the "recent judgment," Mr. Gladstone is reported to have said—"Well, my lord; I disestablished the Irish Church—your lordship disestablished the English." The Prime Minister also informed the bishops that, did their lordships enforce the judgment, the Government would at once take in hand the disestablishment of the Anglican Church.—*Church Herald*.

**THE REVISION OF THE AUTHORIZED VERSION.**—The New Testament Company of Revisers of the Authorized Version concluded on Friday their ninth

session. The company sat during the four days more than twenty-six hours, and made very considerable progress. It is not unlikely that the Gospel of St. Matthew will be concluded at the April session. The number of those present varied between twenty and twenty-one. The Bishop of Gloucester and Bristol presided during the whole of the session.

**MISREPRESENTATION.**—The *Globe* newspaper professes to have discovered from the letter of a friend to disestablishment in the *English Independent* that Mr. Miall's scheme of disendowment will include "no charter, no life-interests spared, no commutation allowed." All this the *Globe* writer infers from the statement that "Mr. Miall will by no means follow the precedent set in Ireland." Here he stops, and tells his readers that Mr. Miall intends not even to regard life interests. Yet almost the next words to those he quotes from our columns are, "His plan would be rather to let all the vested interests that existed die out in due course, not injuring any man, or doing injustice to any individual." This is a very bad case of misquotation. Is it worth while to tell falsehoods for the sake of propping a falling cause?—*English Independent*. [We are glad to observe that the *Record* has made the *amende* by quoting Mr. Miall's actual language.]

**THE EDUCATIONAL CONFLICT IN NEW SOUTH WALES.**—A letter from Sydney says: The new Education Bill, providing four hours' exclusively secular instruction, with the compulsory principle, and leaving to parents and guardians to provide religious education out of school hours, will be the most important measure for the consideration of the next Parliament. Party spirit runs high here, as at home, on this most perplexing subject. Clergymen of every denomination more or less fan the flames of discord. Romanists declare open war against any system which does not admit of religious teaching within the school, and the only proper religious teaching is of course their own. Clergymen of other sects denounce the exclusiveness of the Catholics, and are themselves in their own way as intolerant as the denounced. The laity seem disposed to take the subject into their own hands, disgusted as they generally are with the fact that these wretched sectarian differences have for so many years past had the effect of dissipating the teaching resources of the country among a superfluous multitude of small, expensive, and inefficient denominational schools; while a smaller number of well-attended and well-taught schools would effect much greater good at much less cost.

**RELIGIOUS EQUALITY IN THE WEST INDIES.**—At the opening of the Legislative Council of Barbadoes in January (as we stated last week), the governor expressed approval of proposals for extending ecclesiastical grants in the colony, and stated that they would be in harmony with the policy of Her Majesty's Government for establishing religious equality in the West Indies. On Thursday night Mr. Crum-Ewing, M.P., asked the Under-Secretary for the Colonies whether the governor had correctly described the policy of the Government, and whether he would lay before Parliament any despatch in which such policy was set forth. In reply, Mr. Knatchbull-Hugessen said, "The Governor of Barbadoes has correctly described the policy of Her Majesty's Government in stating that they wish to establish religious equality in the West Indies. This may be effected either by impartial disendowment or concurrent endowment upon equal terms. The choice of the alternative to be adopted must in every case depend upon the special condition and the feelings of the particular colony with which we are dealing, and Her Majesty's Government will always endeavour to consult as far as possible the wishes of the colonists. There is no objection to the production of papers, if the hon. gentleman thinks it desirable to move for them." The *Barbadoes Agricultural Reporter* has the following in regard to the proposed grant to the Wesleyan body in the Barbadoes:—"Like everybody else, the Wesleyans want some money, and, as the House has already given the Moravians, they too must have some. Indeed, this religious body has been very moderate in the matter, and although, for form's sake, it has been induced to approach the Legislature by petition, it may be well said that whatever they get will have been forced on them by the Governor."

**RELIGIOUS PROSPECTS OF THE WORLD.**—Leaving that which is more technical and distinctly missionary, I will go on and call your attention to another remarkable thing, namely, the attitude of nations. For instance, throwing out the semi-civilised nations, look at the civilised nations of the globe, to-day. First look at those on this side of the Atlantic. Take the United States and Canada—we will not count Mexico in, it has no force; but in the Western Continent the power is in the hands of evangelical Christian men—and I do not exclude the Roman Church, for I believe that God has thousands, and hundreds of thousands, of dear and precious souls in that old lumbering baggage-wagon, and that He is working by it and through it. I include all the churches; and I declare my faith that the future of this continent is going to be wielded by the religious nature. Look, on the other hand, at the nations in Europe. How is it with England? Men think that she is decaying simply because her relative brute force is less than that of the continental nations. But I tell you, the age is coming in which brute force is going to avail less and less. It is the power of thought, and the power of organisation, and the power of wealth, that are going to tell, more than the power of the hand, in future times; and England's brain is not dried up, her heart is not dried up, and her pocket is not dried up. She is the strongest nation in Europe to-day; and she has a future as magnificent as that of any nation in

Europe. And what is England? She is evangelical. She is truly Christian. I do not mean that every drop of the water is pure to the bottom; but I mean that the force of the nation on the whole is Christian. Well what is the condition of the continent? There were three or four nations that seemed, a little while ago, to hold Christianity in chains. Christianity seemed to be muzzled by the Roman false system in Austria, in Italy, in Spain, and in France. Look at them to-day. Austria is under the influence of a progressive, I might almost say Protestant premier. It is one of the foremost nations in religious progress. It has a priesthood that is almost in antagonism to Rome. Education is taking religion out of the hands of the hierarchy and putting it where it belongs. There is a genuine movement of Christianity in the right direction there. Italy is only nominally Catholic. She is strongly leaning toward Protestantism! She is emancipating herself out of a dead Christianity into a living, vital Christianity. She goes for free schools, for free speech, and for a free press. Italy is growing stronger all the time—and not for retrogression, either. And what is the condition of Spain? She is paralysed as a Papal nation. Though she is not organised, yet she is as one made free by Christ. Here are these strong nations of a muzzled Church; and they are either reorganising or going under. What is the dominant nation in Europe to-day? Prussia—Germany. And what is Germany? Its government, its institutions, its policy, and its people are all in favour of liberty—liberty of thought, liberty of action, and liberty of conscience. God has kindled a light there that all the scepticism of the world cannot and will not put out. So that if you look at the great national forces that exist to-day in the world, you find that they are all of them Protestant, Evangelical, Christian. America, Great Britain, Germany, with France humbled to the dust, and her proud power, that was so long exercised in favour of a comparatively corrupt religion, broken, with Spain likewise humbled, with Italy regenerating, and with Austria progressing toward the establishment of a true Christianity—these nations all give promise of a new and better period in the history of religion. Decadence has had its run, *renaissance* is now to have its time and period.—*Henry Ward Beecher in the Christian Union*.

#### Religious and Denominational News.

##### THE PRESENTATION TO THE REV. THOMAS BINNEY.

A brief paragraph in the Postscript of our last number announced that on the preceding day a public breakfast was held at the Cannon-street Hotel in connection with the uncovering of the large portrait of the Rev. Thomas Binney, which has been painted by *Lowes Dickenson, Esq.*, at the request of Mr. Binney's brethren in the ministry. The Rev. J. C. Harrison, chairman of the Congregational Union, presided over a company of nearly 200 ladies and gentlemen, including most of the London Congregational ministers and several from the provinces, together with the leading members of Mr. Binney's late congregation at the Weigh House. A great many letters were received from ministers and friends unable to be present, full of cordial expressions towards the honoured guest of the day.

The CHAIRMAN, in the course of his opening address, said it would have been strange if their dear and honoured friend had been allowed to retire from active service without some public recognition of this kind. He had held quite a front rank, and had ever been ready to serve them to the extent of his power; and he had stood firmly for the defence of the Gospel and freedom in all ecclesiastical action. The speaker proceeded to refer to some of the conspicuous events in the career of Mr. Binney, and concluded by saying:—"All here present, and numbers absent, will join me in saying that we do most heartily congratulate our dear brother on the course of honour and usefulness through which he has passed. We feel it has been a signal pleasure and honour for him to be associated with us in friendship, and we do pray that the grace of God may rest on himself and on his dear wife and family, that his last days may be his brightest, holiest, and best, and that the words which he learned as a little lad may be realised in his own experience that when he comes—

Nearer to finish his race,  
Like a fine setting sun, he looks richer in grace,  
And gives a sure hope at the end of his days  
Of rising in brighter array.

(Loud and continued cheering.)

The Rev. BALDWIN BROWN then read the following address:—

##### TO THE REV. THOMAS BINNEY.

Dear Friend and Brother,—The portrait herewith presented has been painted at the instance of your brethren in the ministry, as a token of the honour in which they hold your long and distinguished career as a preacher of the Gospel, and of the cordial affection which they cherish for yourself. It originated with a few of your London brethren who have been most closely connected with you, but ministers in London and in the country, to the number of three hundred, have eagerly associated themselves with the work. For more than forty years you have occupied a prominent position, and you have borne your share in all the most important religious conflicts and activities of our times. And now that the infirmities of threescore years and ten compel you to retire from the forefront of the battle, where you have ever been found contending strenuously for the truth of the Gospel, and for those principles of spiritual liberty which are essential to its power and progress, we, your brethren, desire that this permanent



memorial of your career should be placed in some edifice, such as the Memorial Hall, connected with the denomination which you have served so faithfully, in order that those who come after us may know what manner of man you were, and may be able to associate your image with your name.

When you commenced your ministry, our distinctive principles and voluntaries and Independents had but little honour in the high places of the State. Now they are recognised as among the most powerful of the forces which are moulding the form and guiding the course of the future development of society. In the struggle which has advanced our principles to the position of influence which they now hold, you have borne a distinguished part, by the vigour and independence of your ministry, and by the ability, fearlessness, and entire candour of your advocacy of the great truths which are dear to all our hearts.

The conflict is still raging, and seems likely to rage more fiercely than ever. We cannot hope to see your form and to hear your voice so constantly amongst us as of old; but it is our earnest desire and prayer that your life may be spared for yet many years in comparative health and vigour, and that it may be given to you to see the temple of our religious liberties, which you have helped to build, completed and crowned.

We still hope to see you from time to time amongst us to take part in our counsels, and to preach in our pulpits, with much of the vigour of your prime mellowed by the ripeness of age. Should your life be prolonged, as we trust it may be for many years, you will find a wide field of influence ready to your hand in exhorting, stimulating, and confirming our churches.

The position which you have occupied has extended through a wide circle the influence of your ministry. Few men in our denomination, probably, are so widely known and so truly honoured in other churches and in distant lands. The sympathy and respect of a far larger company than we represent will attend your retirement from the laborious duties which have occupied you during your long and fruitful career, while you will still live in the love and honour of your brethren when you pass up to the honour which awaits all faithful service of the Master on high.

Tuesday, March 28, 1871.

The picture was then unveiled by Miss James. It is an admirable painting of Mr. Binney in a sitting attitude, with an open Bible on his knee. The company were evidently struck by the success of the portrait. It will be exhibited this season on the walls of the Royal Academy.

Speaking for the London ministers, the venerable and Rev. THOMAS JAMES called to mind his early recollections of Mr. Binney, and told of a life-long friendship; and Dr. STOUTON adverted to the progress of opinion on many subjects that had been made since the time when Mr. Binney was regarded as a radical, and almost a revolutionist. The Rev. S. ENGLAND spoke for the country brethren, and testified to the readiness with which Mr. Binney had complied with the requests of the churches to render services required at his hands. A great many of the country ministers, moreover, had been personally benefited by Mr. Binney's ministry, and to them Mr. Binney had always been the true Bishop of London.

The Rev. T. BINNEY having risen to return thanks, the whole of the assembly rose too and greeted him with continued applause. We borrow the following full report of his speech from the columns of our contemporary, the *English Independent*:—It was very difficult, he said, to find words to express the feelings which had been excited in his mind by the event which had just taken place. Those feelings were of a very mixed character. He felt that he should like to have had a dose of chloroform at nine o'clock, and awoke at twelve o'clock to find the operation was all over. (Laughter.) It could not but be gratifying to any man to receive such a testimonial of the respect and affection of his ministerial brethren, but it was at the same time painful to listen to words which appeared to him very far above the subject to which they referred. ("No, no.") His life had been a series of surprises. He was brought up as a Presbyterian, and came to the South utterly ignorant of what Southern Nonconformity was. He was educated at Wymondley, a little obscure village in Hertfordshire. He had no London connections, and until he had been five years in the ministry, he did not know that there was a London Board of Ministers, and it was a very great surprise for him when he was proposed as a member of that venerable body. After a time another surprise awaited him when he was asked to sit for his portrait to be published in the *Evangelical Magazine*. (Laughter.) His surprise was still further excited when he was elected on the board of directors of the London Missionary Society. As a Presbyterian, he had been brought up with sentiments of great reverence for ministerial men, and he still retained such an impression as to the grave and elderly men whom he associated with such an office, that he did not feel qualified to take his place among them. After that he became known, he might say notorious, but he felt that that was very much of an accident, and it did not produce much effect upon him, for he felt that the notoriety was caused by a total misapprehension of his meaning and intentions. He was again filled with surprise when he was asked to preach the missionary sermon in Surrey Chapel. A still greater surprise was afforded him, although he was fifty years of age, when he was asked to become the Chairman of the Congregational Union. On first hearing of the proposition he considered the idea perfectly ridiculous, as there were many older men who, he considered, should have been asked before him. A series of surprises awaited him when he visited Australia. He went there when he felt hardly able to look any one in the face, and did not expect to be physically able to do anything. By the blessing of God, to whom he desired fervently and devoutly to attribute all that he had been able to do, and everything within him that called forth brotherly affection and kindness, he became equal to a considerable

amount of labour both in the pulpit and the press.

He went from colony to colony, and received marked attention from the governors, from persons of all ranks, and from churches of every denomination; while addresses of congratulation were presented to him from various largely attended public meetings. His own people had treated him with constant and uniform kindness and liberality, but he felt surprised by the value of the testimonial presented to him when he completed his forty years of ministry at the Weigh House. Many of his ministerial brethren, it is true, then expressed to him the wish that the Weigh-house people had not kept that testimonial so entirely to themselves, but certainly the greatest surprise of all was experienced by him when the suggestion was made on behalf of his brethren in London and throughout the country in reference to this presentation. He felt that the proposition was a singular one. Many ministers, it was true, had had their portraits taken by their congregations, or by societies which they had represented and served, but he was not aware of any other instance in which ministers throughout the country, and representing the body generally, had united in such a request. Its effect upon him was overwhelming, and he could not now find words fully to express his feelings for the kindness which had been thus shown to him. He had respected and loved his brethren, and had sought to serve them; and, if he had not at all times been found in his "happiest mood," if at times he might have given way to feelings of irritation, he could truly say that the moment after no one could more deeply have regretted it. (Cheers.) He believed that the destination of this portrait was known, and he felt great pleasure when he thought of that destination. In the changes of families many testimonials of public men pass into the hands of those by whom they are not estimated. He rejoiced that this portrait was to be first presented to himself, then to be in the possession of his wife, and that its ultimate destination was the Memorial Hall. In connection with that subject, he might suggest that there were many highly-finished portraits of departed or still living men, which might be most suitably placed in the Memorial Hall, if the families in whose possession they were would consent to such an arrangement. There were excellent portraits existing of Mr. Roby, of Manchester, Dr. McAll, and of Dr. Raffles. He should like, also, to have in that building the portraits of the Rev. Jas. Parsons, and of Dr. Stouton, their ecclesiastical historian. On Friday last he had the pleasure of presiding at the presentation of a portrait to the Rev. Dr. Halley by the students of New College. He returned thanks to his aged friend, Mr. James, for attending on this occasion, and to his daughter for the part which she had taken in unveiling the portrait. In thinking over the address which had been read to him, he had asked himself how far he had a right to appropriate to himself any of the kind expressions which it contained. He could say that both as a preacher and writer, in his directly religious and devotional work, he had aimed at downright, hearty, plain, practical usefulness; he had tried to set forth the great central elements of the Christian faith, without attempting to dive too much into their philosophy or rationale. He trusted that, by God's grace, he had been enabled to do something in his publications towards impressing upon young men intended for the ministry that the ultimate end of the Christian ministry was to be perfected in the Christian life. He hoped that some of the addresses which he had delivered in the colleges had proved of service to some of the young men in the City. Something had been said about "ecclesiastical affairs" and the "forefront of the battle." He thought it was quite possible that some had thought that he had not always stood in so prominent a position as he should in some of those ecclesiastical contests. In reply to that he would say that he had never been a platform-speaker, and this would to some extent account for his absence from Liberation and other platforms. He had kept to his own line of things. He was a writer rather than a speaker, and his theme had been not so much Dissent considered in its political relationship, as Evangelical Nonconformity in opposition to the priestly and sacramental system, the relics of which were to be found in some of the formularies of the Church of England. That had been the object which he had kept in view in his ecclesiastical writings. That was the bearing of the speech to which reference had been made—opposition to the Establishment because of its injurious influence upon the Church, coupled with a desire to have the Church, as a Church, brought into greater harmony with the New Testament. The two ideas with which he started in life had been—opposition to the basis of the Church of England as opposed to the simplicity of Christ, and a desire to break down all sorts of barriers between Churches which stand in the way of Catholic communion and universal recognition. He trusted that his writings had done something to give effect to those views. His desire in connection with the "service of song,"—a phrase which he believed originated with him—had been to give depth and seriousness to public worship. Those who lived in the present generation could not conceive the tremendous and universal outcry with which he was assailed for three or four years. Mr. Binney exhibited a copy of the first edition of his address at the laying of the foundation-stone of the Weigh-house, published in 4to, with purple covers "like an archbishop's charge,"—a fact which itself excited immense indignation—and a collection of the comments which had been made upon that production. He had arranged these into an anthem. (Laughter.) It begins with a kind of Surprise movement—surprise that a Dissenter should have produced it "in such an ostentatious form as

though it had been spoken by ten archbishops." There was then Perplexity. "The New King's Weigh-house; is it the Weigh-house of the New King, or the New Weigh-house of the King?" Then follows abhorrence, with such phrases as "infamous," "narrow-minded," "contemptible," "revolting," "disgusting," "beast of prey," "audacious," "presumptuous." Then came Imprecation. He was described as "an enemy to his country," "an enemy to his fellow-creatures," and "an enemy to religion," while it was declared—"There are Dissenters who shrink from contact with such a man as Mr. Binney; a very humble degree of right feeling is requisite for that." (Continued laughter.) It was an oratorio in three parts, but he would not trouble them with the whole of it. To the evil effects of the State connection Churchmen had themselves borne testimony, one comparing it to "the upas tree which poisoned and blasted everything beneath it," and another declaring that it had been most ruinous to souls. While he might doubt the good taste of all such remarks, he did not know how otherwise strong religious convictions could find fitting utterance. His words, considered in connection with the context, would be found, so far from being bitterly hostile to the Episcopal Church, to have been instigated by deep affection for every member of Christ's Church throughout the world, and by an earnest longing for the removal of everything which stood in the way of its successful working, and of the harmony, intercourse, and communion of all Evangelical denominations. His opposition to the Establishment had been based, not on political but on religious grounds. Mr. Binney read an extract from his "Church Life in Australia," in which these grounds of opposition to the Establishment were set forth, in which he vindicated the motives of Mr. Edward Miall, speaking of him as a man whose personal character had been much misrepresented, and quoting his explanation to Lord Shaftesbury, that while "opposed to that worldly basis on which, as an endowed Church," the Church of England at present rests, he expressed his admiration for much within the Episcopal Church as a Church, and his belief that with its faith in full exercise, and freed from the shackles of a worldly policy, she might win back the sympathies of the greater portion of the population. In that work Mr. Binney declared his conviction that men who thus sought, not the dominancy of a sect, or the triumph of a party, but the purification of a section of God's Church, were not men whose character or spirit should be lightly impugned, or whose opposition should lightly be accounted of; on the contrary, they were men whose spirits were more powerful than their arguments, and who were seeking that which could not but be acceptable to Him of whom the whole family of Christ in earth and heaven is named. Mr. Binney concluded by returning thanks to Him without whom nothing is wise or strong, holy or successful, and without whose blessing he never could have stood thus surrounded by the love and respect of his brethren, of which the presentation which had been thus made to him was so unmistakable a token. (Loud applause.)

The speeches that followed were very brief; and were directed chiefly to thanking the three gentlemen already named upon whom the work thus happily consummated had devolved, complimenting the artist, and giving thanks to Mr. Harrison for presiding. The proposers and seconders of these various resolutions were the Rev. Dr. Mullens, T. Aveling, Dr. Raleigh, Rev. Dr. Halley, Rev. John Kennedy, and Samuel Morley, Esq., M.P. The labours of the Rev. T. Aveling in bringing the project to a successful termination were especially referred to. The Chairman closed the meeting by pronouncing the benediction.

The Rev. Alfred Holborn, M.A., has accepted a cordial and unanimous invitation to the pastorate of the Congregational Church, Huyton, Liverpool.

The *New York Independent* states that the number of Congregational churches in America is 3,225, not 2,425, as quoted from that journal in our last number.

MR. HANDEL COSSHAM will preach to working men in Westminster Chapel (Rev. Samuel Martin's) on Sunday evening next, April 9th. Service to commence at half-past six o'clock.

EDUCATION FOR THE DAUGHTERS OF NONCONFORMIST MINISTERS.—A scheme has been set on foot, and is meeting with very liberal support from Nonconformist laymen, having for its object the establishment of a well-ordered and thoroughly efficient school for the education of the daughters of Nonconformist ministers. We are informed that this movement has been warmly welcomed by many Dissenting ministers whose salaries do not admit of their expending so much upon the education of their children as it is desirable they should do, and there can be little doubt that if the foundation is liberally laid, and a good management established and kept up, the institution will prove of inestimable value to very many in the denomination for whose benefit it is originated.

THE COW-CROSS MISSION.—An unusual interesting report of this mission has just been received. It contains not only the record of a year's work in "Ragged London in the centre"—(sometimes called "Jack Ketch's Warren,") but also valuable facts and statistics of London poverty and London crime. The opinions of Lord Shaftesbury, John Hollingshead, Charles Kingsley, George Wilson McCree, and others, are quoted on these subjects. The records of open-air preaching on Clerkenwell-green, and the rough mission work in the courts around, will well repay perusal. The whole is illustrated by a coloured map of the district, and nine engravings, and may be had of the missionary, Mr. W. Catlin, Mission-



hall, White Horse Alley, Cow-cross-street, West Smithfield.

**OPEN-AIR PREACHING IN THE CITY.**—The open-air preaching season was commenced on Sunday afternoon at the Royal Exchange, by permission of the City authorities, and will be continued every Sunday for six months. Mr. Gawin Kirkham, Secretary of the Open-air Mission, superintended the meeting, and Admiral E. G. Fishbourne, C.B., Mr. Robert Craig, Mr. Thomas Walker, and others, addressed the people. Mr. Orsman's Golden-lane Bible and Choral Classes led the singing very effectively. Special sheets of hymns were provided, and the Christian Knowledge Society's new tract on the Census was freely distributed. The Rev. W. Grigaby, minister of Whitefield's Tabernacle, Moorfields, was announced to preach next Sunday.

**APPRENTICESHIP SOCIETY.**—The half-yearly election of the Society for Assisting to Apprentice the Children of Dissenting Ministers was held at 18, South-street, Finsbury, on Tuesday afternoon, March 28, the Rev. Robt. Ashton in the chair. Prayer was offered by the Rev. J. Hayden. The poll was opened at two, and closed at four o'clock, when the eight candidates at the head of the list were declared duly elected to the benefit of the institution. Letters were read by the Rev. I. Vale Mummery, the honorary secretary, from some of those who had received grants, which showed the important service rendered by the society to the sons of ministers at an important period. Letters were also read from some who had forwarded life subscriptions, and who bore testimony to the society's usefulness in their own neighbourhood. Thanks were accorded to the chairman, and to the gentlemen who had assisted in conducting the election.

**OSSETT, YORKS.**—With the view of reaching absentees from places of worship, the Rev. J. Forshaw has delivered, during the last four months, a second winter's series of Sunday-afternoon lectures to working people. The effort has been attended with great success, the large Assembly-room of Ossett having been crowded on each occasion. The services were brought to a close by two tea-meetings held separately last week for men and women. The working men's meeting, at which Mr. Forshaw presided, was addressed by the Rev. G. M. Murphy, of London, and other friends. Several working men also spoke, and warm thanks were tendered by them to Mr. Forshaw for his efforts in their behalf. The working women's meeting, at which some 210 sat down to tea, was also presided over by the Rev. J. Forshaw. Several ladies took part in the proceedings of the meeting, which was of an unusually interesting kind. The church at Ossett is in a healthy state, 142 members having been admitted during the last three years.

**LEICESTER.**—The recognition services in connection with the settlement of the Rev. S. T. Williams as the pastor of the London-road Congregational Chapel were held on Tuesday last. In the afternoon, upwards of 250 members of the congregation and friends partook of tea in the schoolroom, after which short congratulatory addresses were delivered by the Revs. Dr. Haycroft, J. P. Murrell, and E. Franks. At seven o'clock a public meeting was held, Mr. R. Walker presiding. There was a large attendance, among the ministers present being the Revs. A. Busacott, B.A. (of London), T. Stevenson, J. Wood, E. Nye, A. Mackennal, R. Harley, W. Clarkson (Market Harborough), J. C. Pike, and others. The chairman explained how they had become acquainted with Mr. Williams, and the reasons which led to his appointment as pastor. The Rev. S. T. Williams then spoke at length in explanation of his views and principles; and was followed by the Rev. R. Harley, who offered the recognition prayer. The Rev. A. Busacott, an old friend of the pastor, spoke of his character and ability in high terms; and short addresses were delivered by the Revs. T. Stevenson and E. Nye. The Rev. A. Mackennal gave an address on "The Relation of Christian Denominations," which was frequently loudly applauded, its liberal and catholic spirit being remarked with much satisfaction. The Rev. Jos. Wood made a brief and animated speech, and a few words of welcome were spoken by the Revs. W. Clarkson and J. C. Pike.

**THE CONGREGATIONALISTS OF AMERICA AND THEIR PROPOSED NATIONAL COUNCIL.**—We learn from the Boston *Congregationalist* that a convention for this object will be held in the autumn. Associations representing more than 2,000 churches have formally, and in general unanimously, determined in its favour; while more than 600 churches are represented in other meetings to this same purport; only one conference—including seventy churches, deciding against the plan, and that only by one majority. The following are among the instructions given to the committee:—

**FAITH.**—That reference be made to the Declaration of Faith set forth at Plymouth in the year 1865, as the doctrinal basis.

**PRINCIPLES.**—That a declaration be made of the two cardinal principles of Congregationalism; viz., the exclusive right and power of the individual churches to self-government; and the fellowship of the churches one with another, with the duties growing out of that fellowship, and especially the duty of general consultation in all matters of common concern to the whole body of churches.

That the Churches withhold from the National Council all legislative or judicial power over churches or individuals, and all right to act as a Council of Reference.

**OBJECTS.**—That the objects of the organisation be set forth substantially as follows:—

To express and foster the substantial unity of our churches in doctrine, polity, and work.

To consult upon the common interests of all our churches, their duties in the work of evangelisation, the

united development of their resources, and their relations to all parts of the kingdom of Christ.

**MR. SPURGEON'S COLLEGE.**—The annual gathering of the Pastors' College, conducted by the Rev. Mr. Spurgeon, took place on Tuesday evening, March 29. A very large number of friends assembled at five o'clock to tea, and then adjourned into the schoolroom, where a meeting was held under the presidency of Mr. Joseph Tritten. Mr. Spurgeon, in addressing the meeting, said: When we began with one student, and afterwards had four or five, we did not question whence support would come, feeling convinced that God would provide for His own work. When our number reached a hundred, instead of finding the provision of funds more difficult, we found it more easy. Sometimes when we had twelve students we had not a penny in hand; but now that we have a hundred, we occasionally have a balance of 1,200*l.*, and rarely less than 1,000*l.*; and when the pastor is ill, upon whom the responsibility rests, the money that will be required during his illness is always forthcoming. We are convinced that we began the right way. Our institution was not formed to compete with kindred institutions or any other denomination. Students of other denominations, however, apply to us in large numbers, and it is difficult to keep them away. We are in such good repute both at home and abroad, that almost every week I get letters from young men who desire to put themselves under my instruction. Our great object is to find men who will go to work to increase the church of which we are members, to break up fresh ground, and in many instances this has been the result. A preacher is not to divest himself of all the attributes of humanity in order to preach. Then we have not brought up our students as young swells. They do not live together, but in houses around, generally with Christian people, members of the church. Sometimes their studies are disturbed; a baby cries—that occurs in after life also. The house is not always the best furnished in the parish; their own will probably not be. Considering the poverty of our denomination, it is sheer cruelty to take a young man for three or four years, and make him live as if his income was five or six hundred a year, and then go to an income of seventy or eighty or a hundred. It often disqualifies a man for the rough work, the wear and tear of ordinary life. Saving souls should be the great work of each man. God has greatly owned our work. During the six years that we have kept statistics the gentlemen of our College, those who have reported, have baptized 11,261 persons. These are mostly persons who have been converted out of the world, in proof of which our clear increase during the time has been 11,177. The number is very nearly 2,000 a year. This is not satisfactory, for we ought never to be satisfied, but it is encouraging. I am afraid, however, that it represents more than half of the entire increase of our denomination. From what I learn from the *Handbook*, which is a very difficult book to make out, the increase in all our churches only amounts to 3,200. There are now forty more Baptist churches in London, commenced and carried on by the College, than there were when we began, and most of them are in a sound, healthy state. The meeting was addressed by the Rev. George Rogers and Dr. S. Manning, of the Tract Society. Subscriptions to the College for the coming year to the amount of 1,466*l.* were promised during the evening.

## Parliamentary Intelligence.

### HOUSE OF LORDS.

The House sat for a few minutes on Wednesday to forward one or two urgent bills.

On Thursday the LORD CHANCELLOR laid on the table a bill repealing certain oaths and declarations which had been rendered obsolete by the Act of 1868, and it was read a first time. There was subsequently some discussion on vessels for coast defence.

On Friday LORD NORTHBRIDGE intimated that it was intended to call the Militia out in September after the harvest, in order that they might take part in more extended drills and manoeuvres than usual. LORD GRANVILLE explained the circumstances under which the envoys of Prince Kassa had returned from Alexandria. A bill, introduced by the LORD CHANCELLOR, disqualifying peers who might be adjudicated bankrupts from sitting and voting in their lordships' House, was read a first time. The Justices' Procedure (England) Bill was, on the motion of LORD CAIRNS, committed *pro forma*, in order to be recommitted after Easter. Their lordships then adjourned for the Easter recess until Thursday, April 20.

### HOUSE OF COMMONS.

#### PAROCHIAL COUNCILS BILL.

The whole of Wednesday's sitting was occupied with a discussion on this bill.

LORD SANDON, in moving the second reading, dwelt on the necessity for a closer co-operation between the clergy and laity in parochial affairs, and on the soreness and irritation caused by innovations introduced by the clergy without the assent of the laity. The importance of this co-operation, he asserted, had been universally acknowledged, though he admitted there were differences of opinion as to the machinery of his bill, and he proceeded thence to show that voluntary councils were not sufficient, and that they must have substantial power given them to be of use. He explained next the modifications he had made in the bill of last year. It is no longer

obligatory on every parish, but only on those which decide for themselves to have a council—with the opportunity of changing their minds every two years; and the qualification for a member of the Council is to be simply a declaration that the candidate is a communicating member of the Church. Further, one quarter of the council is to be nominated by the clergyman, and the times of services and vestments are withdrawn from the matters with which the councils are to deal. Finally, he pointed out that his measure was tentative—that it would not interfere with the balance of ecclesiastical parties, and that it would engraft the fertile principle of local self-government on the Church of England.

MR. B. HORE, who led the opposition to the bill, did not move a direct negative to it, as he agreed in its principle, lay co-operation, but he objected to imposing uniform and inelastic legislative provisions on every parish, without reference to the variations of their local circumstances, and he moved a resolution to that effect. The object in view could be more effectively and more widely carried out by voluntary action, which was already rapidly on the increase in this direction, and, remarking that in our large towns the congregational had taken the place of the parochial system, he preferred archidiaconal or diocesan synods to parish councils. He took exception, too, to many of the details of the bill.

SIR H. SELWYN-IBBETSON approved the principle of the bill—lay co-operation in ecclesiastical matters, but took exception to its machinery, and suggested that it should not be pressed further.

MR. D. DALRYMPLE was in favour of the bill, but objected to the test of communion with the Church, which would reintroduce those distinctions and tests which it had been the work of the last forty years to get rid of. He felt this was something like degrading the rite of the Lord's Supper into a distinction and qualification, and putting a power into the hands of the incumbent which he could not see he had any right to possess.

MR. CROSS was ready to consent to the second reading, but urged that it should not be carried further, in order that the country might have an opportunity of considering it. He doubted, however, whether Parliament was ready to give these councils all the powers asked by the bill, and suggested that they should be rather consultative than legislative. He believed that one great hindrance to the progress of the Church of England, especially in great towns, was that laymen eager to do good in promoting education and the welfare of the parishioners had no legal status or office in the Church, while Nonconformists had seized on that element, and in populous places made great use of it.

SIR G. GREY took much the same view, and, while cordially favouring the admission of the laity to a legal share in parish government, as the shortest road to bringing the Church into harmony with the other institutions of the country, suggested that the bill should be referred to a select committee.

MR. NEWDEGATE said that parishioners not being compelled any longer to contribute to Church-rates, parishioners showed a certain slackness, the result of which was that the vestries had become lamentably weak; and it was necessary that there should be a reaffirmation of their positive and representative rights in order to revive parochial action throughout the country. The Church of England, if it ever ceased to be a parochial Church, would no longer be an Established Church.

MR. HENRY RICHARD: I must pay my humble tribute of respect and admiration to the tone and spirit which pervaded the speech with which the noble lord introduced the subject to the attention of the House—a tone and spirit which seemed to me perfect in dealing with a question of this delicate nature. I must thank him especially for the manner in which he spoke of the Nonconformist bodies of this country. I think I may venture, on behalf of the Nonconformists, to respond most cordially to at least one part of the noble lord's appeal, and to assure him that, so long as the principles we hold sacred are not compromised, we are not only willing but anxious that the Church of England should be placed in the best possible position for the discharge of her spiritual functions. (Cheers.) Heaven knows there is work enough for all religious bodies to do, if they would effectually cope with the ignorance, vice, immorality, and practical heathenism which still unhappily dishonour this professedly Christian country. (Cheers.) Perhaps it may appear to some hon. members rather unseemly that a Nonconformist should wish to take any part in the discussion of a bill which relates to the internal economy and administration of the Church of England. But it is one of the conditions—some hon. members may call it one of the inconveniences—of the connection between the Church and the State that, as every member of the State is obliged to be a member of the Church, so it not only gives the right, but may impose it as a duty upon Nonconformists, to watch carefully the progress of even such a measure as this, in order to see to it that as they are held to the obligations of an Established Church, so they are not deprived by a side wind of any right that may belong to them in the same relation. (Hear, hear.) On this ground it is that I have risen to object to one portion of this bill. I refer to that sub-section of clause 6 which says, "No person shall be elected a sidesman under this Act unless he shall have signed and delivered to the incumbent and each of the churchwardens of the parish, at least five days before the day of election, a declaration under his hand that he is a communicant member of the Church of England." Now, the theory of an Established Church is that it is a



National Church, and that it comprehends within its pale all inhabitants of the country where it exists. Indeed, the hon. member for North Warwickshire has just said that the Church of England was the Church of all the parishioners. But in the sub-section I have cited the rights of Dissenters as parishioners are wholly ignored. I do not make this objection capiously, or with a view to occasion annoyance or embarrassment to our friends of the Church of England. If Parliament, by passing the bill, were to give power for constituting these parochial councils, the instances would be very rare, if indeed they would ever occur, in which a Dissenter would desire a seat at the council. But still Dissenters, so long as an Established Church existed, were bound to protect their own legal position, and therefore it is that I record my protest against that part of the measure. (Hear, hear.) To the general principle and leading provisions of the bill I can have no objection, as by giving larger powers to laity in the management of Church affairs, it would bring the parochial government of the Church into greater harmony with that form of ecclesiastical polity which I prefer, and which I believe to be the nearest to the primitive and apostolic model, namely the Congregational form of Church Government. I have long been surprised that the intelligent and pious members of the Church of England, many of whom support it munificently with their purses, and most zealously and energetically by their personal exertions, should be content to have so little share in the management of matters in which they and their families are so vitally interested. (Hear, hear.) Whether this object can be best attained by legislation may be doubtful. At any rate, I think it is a question that must be left to the members of the Church of England in this House to decide. I hope the day is not far distant when the Church of England will throw off her fetters, and by withdrawing herself from her subjection to the State, will possess and exercise that liberty now enjoyed by every other ecclesiastical body, even the smallest and humblest in the country, the liberty of managing her own affairs by the voice of her own sons, instead of being exposed to the necessity, the humiliating necessity I must call it, of coming to this House, a body composed of men of all religions and no religion, and asking us to legislate for it in matters relating to its own internal affairs as a spiritual institution. (Laughter and cheers.)

Mr. HARDY objected to the doctrine of the hon. member opposite that Nonconformists were members of the Church of England; indeed, they had themselves promoted special legislation on the ground that they were not, and as they no longer contributed to the support of the Church they ought not to be members of her councils, neither ought clergymen to be hampered by their opposition. He did not think the principle of election would work well, and he alluded to the recent election of a clergyman which had been accompanied by drunkenness and bribery. In reply to those who alleged that the clergy took less interest than formerly in the affairs of their parishes, he asserted that in proportion to the decline of their secular influence had been the increase of their spiritual influence, and that this was the explanation of revivals within the Church, and of the cordial co-operation of the laity with the clergy. Admitting the right of Parliament to interfere in anything concerning the temporalities of the Church, he objected to interference with its internal discipline, and to Parliament enacting that the Church should do something in a way different from that in which she now did it under the law; for the bill gave powers to sidesmen to stop anything beyond the law, but not anything within it, and in that respect its provisions were entirely novel. While admitting the right of Parliament to deal with the temporalities of the Church, he claimed for her liberty to regulate her own internal affairs, or at least that she should have the initiative, and should not have changes thrust upon her. He held out a hope, too, that in a short time a scheme for securing lay co-operation would be matured within the Church herself, through diocesan synods and similar meetings. Passing on to discuss the details of the measure, he dwelt on its one-sidedness towards the clergy, particularly in regard to the right of appeal, and on the whole concluded that clergymen would be more effectually controlled by public opinion and the law than by parochial councils.

Mr. RATHBONE, as a Churchman through his "better half"—(laughter)—thought the laity had neglected their share of work of the Church. In the interests of the Church and of religion he would oppose any strengthening of the hands of the Church in the matter of endowments and privileges; but he thought they were all bound as members of the Church universal to give every assistance they could to the Church of England as a religious body. In former days persecution was a stimulus to zeal, and now, considering the mass of misery, crime, and irreligion around us, it would be well to substitute for that stimulus competition in good works. (Hear, hear.)

Mr. BUXTON objected to the bill because it would transfer to individual parishes the power of legislating for the Church of England within their limits. It should not be forgotten that the Church of England was under the control of the State, and he could not perceive that the parochial councils proposed to be established by the bill could have anything to do except to trespass upon those liberties which the nation had granted to the clergy. Such a power would be placed in hands wholly unfit to exercise it, for, as a rule, the laity were not so liberal and unprejudiced as to allow a clergyman to deviate a single inch from the old routine—(Hear, hear.)—consequently, a clergyman might be seriously annoyed and deprived of such freedom as he might fairly

claim by these parochial councils, which would sit in judgment on his acts. He believed it would be a good thing to sweep away Convocation, which, after all, was nothing more than a debating society, and which had displayed an amount of bigotry unequalled in this country in modern times, and to substitute for it a real representative Church assembly, in which the laity should have their due influence, but no legislative power, without the express sanction of Parliament. (Hear, hear.)

Mr. W. H. SMITH supported the principle of the bill, and wished to refer its details to a select committee.

Mr. ILLINGWORTH, as a Nonconformist, said that any institution which was sustained by national property must submit to the control of Parliament and to the interference of the representatives of the various constituencies in the House of Commons. Dissenters must go on until the country arrived at the conclusion that the Episcopalian body ought to have handed over to it by Parliament the entire management of its own affairs. Hon. gentlemen who advocated the system of councils urged in its favour that homogeneity was a necessity, but he thought that with these councils there could not be any approach to homogeneity. (Hear, hear.) Though not a State-Churchman himself, he had not the slightest antagonism to the Establishment. It was solely its peculiar relation to the State that he objected to, and after the cause of that objection were removed, it would not be to him a matter of the slightest regret if every individual in this country were to enter within the limits of the Episcopalian body. He suggested to the noble lord that the machinery provided by the bill would fail in attaining the object he had in view. The noble lord would not indeed find anything capricious or unworthy in the conduct of the Nonconformists, but the fact was that the majority of the people in this country were neither Nonconformists nor earnest Episcopalians. Consequently, he feared lest, under the provisions of the bill, the councils should not be elected by earnest religious men, and lest the clergymen might be compelled to work with a body altogether inimical to religion. (Hear, hear.)

Sir C. ADDERLEY said that the support so generally given to the bill by the Nonconformists was no doubt owing to the fact that it tended to popularise the services of the Church, and to carry out the principle of congregationalism, which, as had been remarked, was the original principle of the Church. He wished the Church to have that element of strength in the conduct of its own services. Even his right hon. friend the member for the University of Oxford, although he had made a powerful speech against the bill, approved its principles, while affirming the inopportunities of bringing it forward at the present time. Parochial councils had been successfully tried on the voluntary principle in many parts of the country, and therefore the House had a good means of judging of the probable working of the measure.

Mr. KNATCHBULL-HUGHES said that, as long as the council was voluntary, no doubt it was an assisting council; but, if it were invested with legal powers, he feared it would frequently be desirous of controlling rather than of assisting the clergyman. (Hear, hear.) The tendency of a parochial council would be to magnify every little difficulty. He highly approved the suggestion of the hon. and learned member for Lancashire (Mr. Cross) that the bill should be referred to a select committee, and then postponed, in order that the laity might have an opportunity of expressing its opinion upon it.

Mr. GLADSTONE, who disclaimed speaking on behalf of the Government, agreed with pretty nearly all the previous speakers, that the laity should have larger powers in the management of parochial affairs, but he had not as yet made up his mind whether we ought to go on leaving them to the progress of voluntary action, or whether we should attempt to define and settle the right of the laity by legislation. The balance would have to be decided by what was practical in the shaping of a bill, and this led Mr. Gladstone to dilate on his objections to the machinery of this bill. The statement that the council should be formed of Churchmen only because none but Churchmen were concerned in their decisions was logical in itself, but why should they be elected by persons who were not Churchmen? (Hear.) He regretted the introduction of the word "communicant" as descriptive of the qualification for councillor, and doubted whether it was necessary; and it was an element in the consideration of this matter that, in those few instances where the parishioners elected the incumbent of the parish, the only cases in which the parishioners without religious distinction acted as a constituency, the manner in which those elections was conducted was positively scandalous. (Hear.) Another point for consideration was that, in a great number of cases, the church of the parish had only recently become so by the course of modern legislation. He referred to cases in which the church had been built by voluntary effort, was absolutely without endowment, and was to all intents and purposes a voluntary congregational church, so that it was exempt from that rule which the hon. member for Merthyr (Mr. H. Richard) had laid down in the course of his able speech. He was not prepared to deny the principle laid down by the hon. member, that when there was public and national property, it was impossible to exclude national control; but in the cases to which he referred the laity of the parish was a fiction, there never had been such a body accustomed to vote the Church-rate and appoint churchwardens. Churchwardens, indeed, had not been elected; there was nothing to connect such churches

with the national Church but sympathy and uniformity of conduct; and the residents in the parish were as much connected with any church 500 miles away as with their own. Would it be well under these circumstances to give a purely artificial character to such a body of persons, empowering them to regulate the conduct of a Church Service about which they did not care a rush, and in which they had never taken part? The hon. member for Merthyr complained of a total neglect of the claims of Nonconformists, and gave some indication of the way in which he would recognise them. These were some of the difficulties with which Parliament was met at the threshold of the question. He was very doubtful of the wisdom of giving too much power of interference to the laity in all matters relating to services, urging that it was to the zeal of the clergy, and not to the laity, that we owed the revival from the cold and lifeless services of former days. The case, however, was not one of primary necessity, and he suggested that the bill, after being read a second time, might be postponed for the present.

Lord SANDON being unwilling to press matters of such grave importance unduly, readily assented to the proposal of the Prime Minister that the bill be read a second time—"No, no," and Opposition cheers)—on the understanding that all the House was pledged to was the acknowledgment of the right of the laity to a share in the management of the affairs of their own parish.

The bill was then read a second time, with the understanding that it will not be carried further this year.

The Coroners Bill was withdrawn, and the Bank Holidays and Mutiny Bills passed through committee.

The House adjourned at twenty minutes to six o'clock.

On Thursday a good deal of interest was excited by the appearance of Mr. M'Laren and Mr. Candlish at the door of the House, carrying between them what appeared to be a bale of merchandises. They came down the House with it, amid encouraging "Hear, hears," and deposited it on the floor at the end of the table. Mr. M'LAREN then proceeded to the place usually occupied by him, and said this was a petition against the Contagious Diseases Act, signed by 250,288 women, resident in 134 boroughs, villages, and other places in the United Kingdom. It stated, that in the opinion of the petitioners this Act was immoral, and subversive of the personal security hitherto enjoyed by women equally with men, and they prayed for the total and unconditional repeal of the Act.

Amid ironical cheers and counter cheers, Mr. Serjeant SIMON gave notice that he would on an early day after Easter move the following resolution:—"That the right of the House of Lords to reject bills which have been several times passed by this House is inconsistent with the principle of our representative system, a source of public grievance, and a danger to the stability of our institutions, and ought to be limited."

Mr. CARDWELL, in answer to Lord GARLES, said it was intended that the Irish Militia and that portion of the English who were to go into the large camp of instruction proposed to be held in the autumn, should have an additional week of annual drill.

#### THE BLACK SEA CONFERENCE.

The orders having been postponed on the motion of Mr. GLADSTONE, Sir C. DILKE brought on his resolution in regard to the Conference:—

That this House regrets that Her Majesty's Government accepted a proposition for the assembling of a conference under the circumstances disclosed in the papers relating to Prince Gortchakoff's Circular Note, which have been laid before Parliament."

By quotations from the *Goloss*, *Journal de St. Petersbourg*, and other Russian papers, Sir Charles showed that the "foregone conclusion" which Lord Granville assumed he had dissipated, was firmly and completely established, and that the Russians even boasted that they had surrendered nothing and obtained all they wanted. No doubt there was the protocol about the faith of treaties; but Russia was ready to sign any number of protocols or declarations necessary to gain her ends, for they could always be repudiated afterwards. While the Conference originated with Russia—for in such a case the proposal of Prussia was the proposal of Russia—there was, on the other hand, a marked want of concert between ourselves and our allies on the subject. France, naturally suspicious of Prussian suggestions, held back, and our Government was obliged to resort to cajolery, bullying, and even bribing, to get her to send a representative. He challenged the accuracy of Mr. Gladstone's statement that if we had gone to war we should have had to do so alone. In point of fact, Austria assumed a bolder attitude than any other Power, England not excepted, and Italy and Turkey followed boldly in our footsteps, and did not flinch at all. Again, as to the argument that we were obliged to act as we did in order to preserve the co-operation of neutrals in regard to the French war, Sir C. Dilke asserted that our attempt at co-operation on October 17 at St. Petersburg seemed to have provoked that very circular upon which it was afterwards proposed that this country should go into a Conference, where we should have to swallow the insult to our dignity. He blamed our Government for having gone out of their way to give Russia a success which was not merely a diplomatic advantage, but also a conquest over international principles and a triumph over public order. He did not say that the withdrawal of the circular should have been insisted upon, because all that became necessary was for England to have stood upon the declaration of her opinion. We ought to have regarded the circular as



an empty threat until times had changed and war had ceased, and then we should have been able to consider whether the conditions under which Russia was placed ought to be maintained. In his opinion a firm attitude would have compelled Russia to fall back; for none knew better than Russian statesmen that that country was colossal only in size, and not in power. Sir Charles mentioned incidentally that personally he was not in favour of fighting for the neutralisation of the Black Sea. Mr. S. BEAUMONT seconded the motion.

Mr. RYLANDS moved an amendment approving the conduct of the Government as consistent with the honour and interests of this country, and calculated to promote the maintenance of the peace of Europe. The neutralisation of the Black Sea was not, he argued, the gist of the Treaty of 1856, and could not have been permanently maintained. It was wiser, therefore, to arrange the question amicably, and thus remove a chronic danger to the peace of Europe. It could not be denied that the repudiation of the clause by Russia was a blow to the validity of treaties. But this was not the first blow that had been dealt at these obligations, for the Treaty of Vienna had been torn into shreds, and every great Power by whom it had been signed had been parties to its infraction. Nor was it deemed necessary to go to war when the Schleswig-Holstein treaty was violated. Mr. Mill has said truly that treaties were not meant to be eternal, and were usually of a most evanescent character. The first duty of the Government of this country was not to Denmark, Belgium, Turkey, or any other foreign State, but to the thirty millions of population immediately under its care, and the many more millions in distant lands whose interests it affected. If, under present circumstances, our Government now asked for largely increased votes for the army and navy, he shuddered to think what would have happened had they rashly rejected the proposal of a Conference and entailed on the present as well as on succeeding generations a heritage of difficulty and disaster. Mr. MUNTZ seconded the amendment.

In the course of the discussion, Mr. R. N. FOWLER could neither blame the Government for their general policy on this matter nor approve all the steps they had taken. Mr. GOLDSMID, blaming the Government, maintained that we ought to carry out any treaties into which we had entered, but take care never to enter into any treaties again. Mr. GILPIN supported the Government. Lord JOHN MANNERS expressed the pain and surprise with which he had read the despatches and discovered how completely we had thrown away all the advantages we had gained by a costly war. In his opinion the new arrangements were a menace to peace, and, quoting Mr. Goschen's reference to Russian designs as a reason for building more ships, he remarked that if this was the first-fruit of the very peaceful solution of the Black Sea difficulty, those who advocated peace at almost any price could not say much in favour of the substituted conditions. Sir R. PAEL, condemning the flimsy pretexts on which Prince Gortschakoff had broken through a solemn engagement, eulogised the tact and discretion displayed throughout the affair by Lord Granville.

The hon. baronet has said that the result of the action of Her Majesty's Government will not be peace. (Hear, hear.) What will it be if it is not peace? I say that that result would to my mind have justified the adoption of almost any means for its attainment short of the loss of the character of England. (Hear, hear.) And when I see that it has been accomplished in the manner it has been, I think it reflects not only honour on this country, but the utmost credit on the judgment, the discretion, and the ability of our Foreign Secretary. (Cheers.) Does the hon. baronet want us to go to war for Turkey, because, after all, finding fault with the Government in this matter means that? (No.) Haven't we had enough of "blood and iron" during the last six months? (Hear, hear.) Haven't we had enough of the miseries and horrors of war? Haven't we seen the power and prestige of a nation of 40,000,000 people shattered and destroyed in that brief period? Haven't we seen whole provinces wasted, of which I may say in the touching words of Longfellow:—

There is no freeride howe'er defended but hath one vacant chair.

The air is full of farewells to the dying and mournings for the dead.

The heart of Rachel for her children crying will not be comforted.

(Cheers.) That is a true picture of the state of things in those ravaged and desolated provinces: and is not that sufficient for a time? Two great events during the last few months have been threatening the peace of Europe—the one in the far East, the other in the West. In the West the house next door to us, so to say, has been burning, without any attempt, rightly or wrongly—I do not now enter into that question—without any attempt on the part of Her Majesty's Government to quench the conflagration or to succour its victims. But, as regards the far East, I ask is there anyone so blind to the real interests of this country as to wish to see it again involved in a distant strife, far away from the chief seat of our power and the centre of our resources? Is there, I ask, anyone so blind to the real interests of this country as to wish to see us again involved in a distant strife in support of that tumble-down, crazy, old building on the Bosphorus—(cheers and a laugh)—for the seat of that Government which for many generations has been not only a scandal to civilisation, but, from its very weakness, a source of danger to the peace of Europe? (Hear, hear.) Sir, of the Eastern question I think we have had enough.

After some remarks from Mr. C. DALRYMPLE in support of the motion, Lord ENFIELD briefly replied on behalf of the Government. He contended that the Government had taken the only statesmanlike course open to them, and that the result of the Conference had not endangered but improved the position of Turkey. Instead of rushing into war single-handed, the Government had contributed to the es-

tablishment of the peace of the Levant on a sure and a more trustworthy foundation.

Mr. OTWAY, being unable from indisposition to speak, moved the adjournment of the debate, but this was resisted by Mr. GLADSTONE, who also refused to allow Sir C. Dilke to withdraw his motion. Mr. RYLANDS having withdrawn his amendment, the resolution was then negatived without a division. Mr. B. OSBORNE pointed the moral of the debate in some caustic remarks, protesting against being brought down by a "sham and a pretence" to "preside at the flogging of a dead horse," and warning aspiring young metropolitan members who came down full of patriotic ardour not to bolt at the first check with their tails between their legs.

The House then went into committee on the Trades Unions Bill, and the second, or criminal, part of the bill was considered. The House adjourned at two o'clock.

On Friday, in reply to Mr. Hardy, Mr. CARDWELL stated that the provisions of the bill in regard to indemnity to officers on the abolition of purchase would, he hoped, be found to be so liberal that the House would at once be disposed to assent to them without the interposition of the delay which would be caused by the appointment of a select committee.

In reply to Sir C. Adderley, Mr. KNATCHBULL-HUGHES said that the Windward and Leeward Islands had agreed upon a scheme of federation, and a measure to enable the scheme to be carried out would soon be introduced by his noble friend the Secretary of the Colonies.

Mr. MONSELL said he feared he could not introduce his new Postal Facilities Bill till after Easter.

#### THE PEACE NEGOTIATIONS.

On the motion for going into committee of supply, Mr. B. COCHRANE moved a resolution calling upon the Government, in the interest of the future tranquillity of Europe, to use their good offices before the negotiations for peace are finally closed, to obtain from the Imperial Government of Germany some mitigation of the severity of the conditions imposed upon France; and the motion was seconded by Sir H. HOARE. Both mover and seconder complained that throughout the war we had displayed a want of sympathy with France, and urged the Ministry to the adoption of the course which they recommended by the argument that it would afford a means of winning back to us the feeling of an old ally, and preventing our finding ourselves at some future time entirely isolated in Europe.

Mr. GLADSTONE justified the course followed by the Government. There was never a time when this policy had received more general assent and approval, or when its results had been less likely to alienate from us the sympathies of the civilised world. At the outset, no doubt, they thought France in the wrong, but they never ceased to sympathise with her or forgot the long and friendly alliance between the two countries. On the other hand, while inspired by the most friendly sentiments towards Germany, we had not an agreeable recollection of the Danish question, and the disclosures as to the Benedetti treaty raised a cloud between us and both the belligerents, and made wariness our predominant feeling. As to an alliance between Austria, Italy, and France having been interrupted through our influence, he did not believe such an alliance ever existed. The Government certainly had advised Austria to be neutral, but that was because they knew that the first indication of a decisive kind of any intention to assist France would bring Russia into the field on the side of Germany. Denmark, too, would only have jeopardised her own independence by interfering in such a matter. On the surrender of Paris the Government had to consider what they could do, and first whether they could reckon on the co-operation of the other Powers. They found that no united action by the powers of Europe could be secured for the purpose either of mediating or of using good offices, or of intervening or even of examining jointly any overture which France might make with a view to a mitigation of the terms of peace. The effect of this was that they were reduced to entirely isolated action—there being rather a disadvantage than otherwise in partial combination—and as regards isolated action, they did all that was in their power, and without the loss of a single moment. It was not until the French ambassador arrived here on February 24 that our independent intervention was requested. The Cabinet met at half an hour's notice, and next day a despatch was sent to Berlin, which was telegraphed to Mr. Odo Russell and communicated to Count Bernstorff. By some accident, which he did not attempt to explain, the telegram was twenty-seven hours in reaching Mr. Odo Russell, though its purport was conveyed long before to Count Bismark by Count Bernstorff; and the very next day, before Mr. Russell could take any step, the preliminaries of peace were signed. To that communication they never received any answer, and he should not be warranted in taking credit for the reduction of the indemnity from six to five milliards. All the Government could take credit for was that they did what they could, and they were not answerable for the result. They had declined to curry favour with the conquering Power, but they were willing to forget altogether the heated language and threats which the Germans had used against us in the excitement of the conflict. "We have," Mr. Gladstone added, "no resentments, no separate objects, no selfish interests, no partialities. We shall not fail, should an opportunity occur, for want of vigilance, for want of deep, earnest, and cordial interest in those nations, to use the friendly influence of this country for purposes of the general good and the peace and tranquillity of Europe, and

for the welfare of those particular nations which we know to be so dear to the hearts of the people of England."

The motion was then withdrawn.

In the course of a conversation among the legal members of the House on the acquittal of Mrs. Torpey, Mr. O. Morgan, Mr. Straight, and Mr. Jessel urged that the presumption of law which in certain cases exempted married women from responsibility for their own criminal acts should be abolished. The ATTORNEY-GENERAL endorsed this view, while Mr. M. CHAMBERS and Dr. BALL doubted the expediency of making any change in the law.

In Committee of Supply, two votes on account were agreed to—(70,000*l.* Post Office and 1,780,000*l.* Civil Service Estimates)—but not without a protest against the practice of taking credit votes. In this debate, both the Mr. BENTINCK took conspicuous parts, each after his own manner, resisting the controlling influence of the two "front benches above the gangway." Mr. G. BENTINCK carried his hostility so far as to ask the First Commissioner of Works why those benches are wider and have higher backs than any others in the House. Mr. AYRTON was not able to give any very definite answer to the question; but merely suggested that perhaps as the members of the Government are compelled to sit in the House longer than others, it had been thought right to give them extra accommodation, and that out of courtesy similar conveniences had been extended to the leaders of the Opposition. Mr. BENTINCK retorted that Ministers being paid ought to be prepared to sit upon anything that might be forthcoming; and Mr. GLADSTONE replied with a humorous suggestion that the member for Norfolk had conceived a plot to destroy the independence of the two front benches below the gangway, and assimilate them to the corrupt and wicked seats above; and a recommendation that he should either cultivate a Spartan simplicity on his own part, or extend his sympathy to the occupants of other benches besides that which he himself "graced and adorned." At the close of this interlude the vote was agreed to, and the House resumed.

The Prayer-book (Table of Lessons) Bill was read a second time with the understanding that the discussion will be taken on the next stage. The Bank Holidays Bill was read a third time and passed, Scotland being excluded.

On the motion of Mr. WHITWELL, a select committee was appointed to inquire into the expediency of establishing tribunals of commerce, and the House adjourned at eleven o'clock.

On Monday Mr. CHARLEY gave notice of the following amendment to Serjeant Simon's motion respecting the House of Lords:—"That the attacks made in this House upon the House of Lords for the independent exercise of its undoubted right of rejecting bills passed by this House are unstatesmanlike and unconstitutional, and ought to be discontinued." (A laugh.)

#### THE BALLOT.

The second reading of the Ballot Bill was preceded by a brief conversation, which turned chiefly on the postponement of the debate to the next stage, and had but little regard to the principle of the measure. Mr. LIDDELL and Colonel BARTELOE were very vehement in their objections to the haste of the Government. Mr. FORSTER declined at present to discuss the principle of the measure, but in regard to Mr. Liddell's remark, he pointed out that the bill merely affected electoral machinery, and did not, therefore, alter the electoral body. As to the arrangement, it had been made to suit the convenience of both sides. Mr. Beresford Hope, Mr. Newdegate, Mr. Bentinck, and Sir J. Elphinstone joined in reiterating the protest against the course pursued by the Government, and the latter declared that they would use every form of the House to obstruct the progress of the measure, adding their belief that a dissolution ought inevitably to follow its passage. Mr. BOUZERIE made a few remarks, and Mr. GLADSTONE defended the convenience of the arrangement, and pleasantly assured the House that there was no contemplation of a dissolution. The bill was then read a second time.

#### REFORM OF THE LICENSING ACTS.

In Committee of the whole House, Mr. BRUCE brought in his Licensing Bill. He commenced by stating certain defects in the present system, which it was necessary to cure—viz., that more licences are granted than are necessary, and the mode of issuing them is unsatisfactory; there is no security for the orderly management of public-houses, nor for the prevention of adulteration, and that the hours of opening are too long. And the remedy would proceed on these two principles, that the public have a right to have a sufficient number of respectably conducted refreshment-houses open, and that all vested interests shall be fairly considered. Dealing first with consumption "off the premises," Mr. Bruce stated that the change in the law with regard to them would be very slight, chiefly consisting of an abolition of the Table Beer Licence, and the requiring of a justice's certificate previous to the Excise licence in every case except that of wholesale dealers and wine licences. Then, passing to the larger class, houses for consumption on the premises, he dealt with them under two heads—the settlement of the number of licences to be issued, and the distribution of them. And under the first head, after discussing at considerable length the various systems of control tried or suggested, the magisterial system, free trade, popular control, &c. (and incidentally condemning unreservedly Sir W. Lawson's Permissive



Prohibitory Bill as certain to lead to illicit traffic), Mr. Bruce stated that the existing districts will be considerably subdivided, and that it will be left to the local magistrates in the first instance to decide in each district, without appeal, how many licences shall be allowed. But if they go beyond a certain proportion to the population, the ratepayers may challenge their decision and demand a poll. Up to that standard the magistrates have absolute power, and the ratepayers have no initiative to increase the number of houses, but only a veto. After the number for each district is settled, the magistrates' certificates will be distributed by putting them up to the highest bidder by public tender. One man may purchase all the licences of a district, but the magistrates will have power to inspect the houses and to inquire into the fitness of the men placed in these houses as managers. The certificates will only be for a certain period, liable to revocation; and the Excise licences which are to follow on them will be of two sorts—a general licence corresponding to the present publican's licence, and a limited licence corresponding to the beer licence; and there will also be a special description of licences issued for hotels and eating-houses. Mr. Bruce next dealt with what he described as the difficult and complicated question of existing licences, and, after examining the various suggestions offered for buying out the sort of vested interests created under the present system, he proposed to solve the difficulty by giving existing holders a ten years' tenure, on the payment of a licence rent, at the end of which the licences will cease, but the holders will have a prior right if any of them are renewed. As to the hours of closing, the bill proposes to equalise public and beer houses, and to close all at midnight in London, at eleven in the country towns, and ten in the rural districts, but with power to the magistrates, with the consent of the ratepayers, to shorten that time by one hour. The opening hour is to be seven o'clock in the morning, with special arrangements for districts where there are markets and the like cases. The hours on Sunday will be from one to three and from seven to nine o'clock. In explaining next the penal clauses of the bill, Mr. Bruce laid great stress on a proposal that all the penalties shall be endorsed on the back of the licence, and if they amount to 65*l.* in three years, or 100*l.* in five years, the licence will be forfeited—the disability to attach not only to the house but to the manager. A traveller is defined as a person five miles from his home; the fine for drunkenness is raised to 20*s.*, or imprisonment with hard labour, with heavier punishment for persons in charge of horses, steam-engines, or dangerous weapons. The penalties against adulteration are very severe—heavy fines with imprisonment, ending in forfeiture of the licence; and the 130,000*l.* a year which Mr. Bruce expects to get from the sale of licences and the licence rents is to be applied in maintaining a special force of inspectors, who will be empowered to visit the public-houses all over the country, to take samples of the liquor sold, and to have them analysed. By depriving the ill-conducted houses of these and similar means of illicit gains, Mr. Bruce calculated there would be a rapid diminution in the number of licences, and he anticipated generally from the bill that the traffic would be conducted in a more orderly and respectable manner than had ever been known.

A short discussion followed the exposition of the bill, in the course of which Sir W. LAWSON expressed the readiness of himself and his friends to assist in the amendment of the licensing system, though they had no faith in it, and would continue to agitate for the sole remedy for the present state of things—the Permissive Prohibitory Bill. Sir H. SELWYN-IBERTSON acknowledged that the bill boldly grappled with the subject, and especially approved the blow struck at adulteration and the new hours of closing. Mr. LOCKE rejoiced that the Home Secretary had not taken up with the crude eccentricities of the United Kingdom Alliance, but indicated various points in which he held that existing interests were hardly dealt with. Mr. ALDERMAN LAWRENCE took the same view, contending that the bill would create a great monopoly. Mr. E. SMITH was disappointed that a more vigorous effort had not been made to put down drunkenness, and Mr. M'LARENDOUBT whether the bill would diminish the number of public-houses. On the other hand, Mr. STRAIGHT praised the substitution of independent inspectors for ordinary police supervision, and Mr. R. FOWLER expected that the bill would check intemperance. Colonel Beresford, Mr. Rylands, Mr. T. Chambers, and Mr. EYKYN also made some observations.

(Continued on page 331.)

**BABY-FARMING.**—A deputation waited upon Mr. Stansfeld on Friday to urge upon his consideration the principles of the measure now before the House of Commons relative to baby-farming. Dr. Lyon Playfair, M.P., introduced the deputation, and Mr. Ernest Hart explained the objects sought by the promoters of the bill, namely, that there shall be registration of the women who take infants in to nurse, supervision of their "homes," and other provisions intended as guards against the abuses found to exist in baby-farms. Dr. Brewer and other gentlemen having spoken, Mr. Stansfeld pointed out that there were grave objections to the very extensive system of registration and supervision involved in the licensing of nurses, and in making the system applicable to all women who took children to nurse, in order to prevent abuses by bad women. After some further conversation, the deputation asked for the support of the Government in their desire to refer the bill to a select committee, and Mr. Stansfeld agreed to support the application before his colleagues.

## Postscript.

Wednesday, April 5, 1871.

### THE DEFEAT OF THE INSURGENTS BEFORE PARIS.

(From the Times Special Correspondent.)

VERSAILLES, April 4.

The fighting was not renewed this morning, although a few musket shots were heard at the advanced posts. Chatillon is still occupied by the National Guard to the number of 10,000.

It is confirmed that 15,000 insurgents are cut off and made prisoners. A great number have been killed and wounded by the bursting of shells.

Paris is in consternation. A pacific demonstration of women has been held in the Place de la Concorde.

2.55 P.M.

The operations of yesterday were terminated this morning with the greatest vigour. The troops had remained before the redoubt of Chatillon, where considerable works had been formed to resist the Prussians. At five o'clock in the morning the Deroja Brigade and the division of General Pelle were in front of this work. Two batteries of twelve guns were ordered to extinguish its fire. The troops in their zeal did not wait until the batteries had accomplished this task, but carried the redoubt with a rush. Some of them were wounded, and they made 1,500 prisoners. Two generals improvised by the insurgents, one named Henry, the other Duval, were taken.

The cavalry who escorted the prisoners had the greatest trouble in entering Versailles to protect them from popular irritation. Never have demagogues presented more ignoble countenances.

The army continued its march on Chatillon and Clamart. The brave General Pelle, one of the best officers of the army, was wounded in the thigh by the explosion of a shell.

AFTERNOON.

This morning, at half-past five o'clock, the troops encamped in the positions about Meudon attacked the insurgent position on the height of Chatillon and carried the redoubt there at the point of the bayonet. It was armed with mitrailleuses. Two hundred prisoners were made by the troops. Afterwards the insurgents renewed the combat from behind walls at the rear of the redoubt, but by half-past eight o'clock they were driven out and retired in disorder. General Pelle retains his positions. The prisoners have been brought into Versailles and marched to prison. They were preceded by mounted Chasseurs and Gendarmes, and escorted by a strong body of infantry. The people rushed in crowds to see them, and seemed much delighted at the success of the movement.

(From the Daily Telegraph.)

VERSAILLES, Tuesday, April 4 (Noon).

The result of yesterday's combats under Mont Valérien on the one hand, and on the heights at Meudon on the other, has been a complete and decisive victory of the Government troops. Nothing could be more steady, loyal, and generally admirable than the conduct of the soldiers. Many of their pet cannon were captured from the insurgent forces, and upwards of three thousand prisoners are asserted to have been made.

Gustave Flourens was killed on the right attack, which he assisted in directing. His body has been brought here.

The success of yesterday has been energetically followed up this morning. The forces of the Government advanced on the plateau of Chatillon, and, with very small loss, captured the redoubt, which hitherto the insurgents have held. Whenever the soldiers of the Commune came under fire they behaved like cowards. Every man wearing the uniform of the regular army who was captured in the ranks of the Communists was straightway shot without the slightest mercy. The troops of the Government, indeed, were perfectly ferocious against the traitors and rebels.

I learn from a trustworthy source on the German side, that the First Prussian Army Corps has received orders to hold itself in readiness for marching upon Paris immediately on notice to that effect being given.

PARIS, Tuesday (Noon).

The events of the last few days have brought the feelings of alarm already existing to a climax. Both strangers and inhabitants are rushing in hottest haste from the capital.

At break of day this morning the Versailles troops attacked the redoubt of Chatillon. The Government forces advanced, the but-end of their rifles in the air. The Communists, beforehand expectant of defection on the part of the Line, joyfully interpreted this as the confirmation of their hopes. Without fear they saw the Government troops coming onwards; they even advanced to meet them. They were terribly undecieved. Allowed to approach unassailed, the Government troops took full advantage of their closeness to the insurgents. In a moment they raised their guns, and sent a volley into the ranks of the Communists. The fire, coming from so short a distance, was, of course, terribly effective; the advancing National Guards, in stupefaction, turned back precipitately, quickly followed by the Government troops, who, after a brief but brisk engagement, succeeded in taking the redoubt. In some of the positions around the Communists still retain their ground. Skirmishes between the infantry are fre-

quent, and an artillery contest is going on between Forts Issy and Vanvres, and the redoubt at Chatillon. Shells are falling fast round Issy. The Guards have stood the fire well.

Assi has been arrested, and is now a prisoner in the Conciergerie. Delescluze, Courbet, and Voremorel have been appointed to the Executive Committee, in place of Duval, Bergeret, and Eudes, engaged in military operations outside. The appointment of General Cluseret to the administration of the War Department is confirmed.

The excitement is still intense. The streets maintain their crowded appearance. National Guards are returning to the city from the action outside in twos and threes. They look fatigued and dispirited. The omnibuses are filled with Guards without arms or knapsacks. Several women accompanied their husbands to the battle, and are now entering the city with the men, many of them wounded.

M. Thiers, in a despatch to the prefects, says that the attitude of the troops, upon whose defection the insurgents counted as their only hope, was beyond all praise, the men being full of enthusiasm.

M. Thiers declared in the Assembly on Monday that the ringleaders of the rebellion would be dealt with severely, but that their dupes would be treated leniently.

Marseilles has been recaptured by the regular troops, the Prefecture stormed, and a large number of insurgents killed, wounded, or arrested.

It is stated that the entry of Luxembourg into the German Confederation as an independent State will soon take place.

### YESTERDAY'S PARLIAMENT.

The House of Commons met at two o'clock yesterday afternoon; and, after the Ballot Bill had been passed through committee *pro forma*, and leave had been given to bring in the Licensing Bill, the debate on the second reading of the Inclosure Law Amendment was resumed by Mr. FAWCETT, who laid it down as a principle that it was desirable to restrain rather than to encourage the inclosure of commons, and complained that the proportion of one-tenth which the measure reserved for allotment or recreation grounds was wholly insufficient. Several honourable members on both sides of the House expressed a desire that there should be further inquiry before the House was committed to fresh legislation upon this subject; and in deference to their opinions Mr. LEFEVRE, who had charge of the bill, consented to refer it to a select committee, as proposed by Colonel Barttelot. The Trades Union Bill and the Criminal Law Amendment (Masters and Workmen) Bill, were reported. In the latter bill Mr. A. HENNESSY moved the substitution of a new clause for Section 3, limiting the offences for which workmen should be liable to punishment, and excluding that of "persistently following"; but omitting to challenge the decision of the Speaker at the proper time, he was precluded from dividing the House upon his proposal. Mr. MALLY asked the House to give the magistrates power to fine or imprison offenders, instead of limiting them to a power of imprisonment; but the amendment was opposed by the Government, and he did not press it to a division. The words "masters and workmen" were, on the proposal of Mr. WINTERBOTHAM, omitted from the title of the measure, and the bills were ordered to be read a third time. Mr. Goschen obtained leave to introduce his bills relating to Local Government and Taxation, and after some other business had been disposed of, the House adjourned till the 17th for the Easter holidays.

**INDIGNATION MEETING AGAINST THE HOUSE OF LORDS.**—Last evening Mr. Thomas Chambers, M.P., Common Serjeant of the City of London, presided over a crowded meeting at St. James's Hall, at which resolutions were carried protesting against the unconstitutional action of the Peers in rejecting measures repeatedly passed by the representatives of the people in the House of Commons, and demanding the removal of the prelates from the House of Lords. The meeting was called with especial reference to the course taken by the Lords on the Marriage with a Deceased Wife's Sister Bill, and the tone of the speeches was of a very earnest and decided character. But the meeting was very disorderly.

### MARK-LANE.—THIS DAY.

Transactions on the Corn Exchange at Mark-lane to-day were moderate, and prices throughout were well supported. There was a limited supply of English wheat on sale, but the receipts from abroad were on a more liberal scale. There was a moderate demand for all descriptions, and the rates current on Monday were fully maintained. Malting barley sold quietly on former terms. Grinding samples, however, were steady, both in demand and value. Malt changed hands slowly, on former terms. There was a good show of oats, which changed hands cautiously, at prices favouring buyers.

**A GORGEOUS RHODODENDRON.**—In the centre of the great conservatory of the Royal Horticultural Society, there stands at this moment what is most probably the most magnificent floral object that has ever been beheld in Europe. This consists of a plant—or we should rather call it a tree, for it is upwards of twenty feet high—of the old *Rhododendron arboreum*, which is now covered with innumerable traces of deep blood-red flowers, realising all that the late Dr. Wallick ever wrote of the glorious effect produced on the northern slopes of the Himalaya, where vast tracks are entirely covered with them. The specimen in the Conservatory is now in its highest beauty.



## AMERSHAM HALL SCHOOL, CAVERSHAM, NEAR READING.

HEAD MASTER—MR. WEST.

VICE-MASTER.—MR. ALFRED S. WEST, M.A. (Gold Medalist), London; B.A. (Senior Moralist) Cambridge; Fellow of University College, London, late of Trinity College, Cambridge.

FIRST MATHEMATICAL MASTER AND LECTURER ON NATURAL PHILOSOPHY, Mr. A. Todd, M.A., Glasgow (late Williams Scholar); SECOND CLASSICAL AND MATHEMATICAL MASTER AND LECTURER ON CHEMISTRY, Mr. J. Waterston, M.A. (Honours), Aberdeen; ENGLISH MASTER, Mr. W. C. Harris; FRENCH MASTER, Monsieur Malfroy, B.A., Cluny; GERMAN MASTER, C. Nicolai, Ph. Dr. Halle and Berlin; LIOGNOIS de lettres, Paris.

Non-Resident—MUSIC AND SINGING MASTER, Mr. W. H. Birch, Organist of Christ Church, Reading; DRAWING MASTER, Mr. C. B. Howell, Government School of Art, Reading; LECTURER ON BOTANY, Mr. A. W. Bennett, M.A., B.Sc., London, F.L.S., Lecturer on Botany to the Westminster Hospital.

Since the date of the last Report (July 23, 1870) the degrees taken and the distinctions obtained by gentlemen who completed their school education at Amersham Hall have been as follows, viz.—CAMBRIDGE, B.A., three, of whom one was 14th Wrangler; LONDON, B.A., two, of whom one was bracketed 1st in Logic and Moral Philosophy Honours with University Scholarship of £25 for 3 years; B.Sc., one, who also obtained a Whitworth Scholarship of £100 for 3 years; first B.A., two; first M.B., first LL.B., and Matriculation, one each; TRINITY COLL. CAMBRIDGE, one Mathematical Scholarship of £70; UNIVERSITY COLL. LONDON, one Gold Medal (Botany), two Silver Medals (Midwifery and Materia Medica), one Andrews Prize for New Students (English, Greek, French) £20; ROYAL COLLEGE OF SURGEONS—Primary Examination, one; Preliminary Examination, one; INCORPORATED LAW SOCIETY—Final Examination, one, with Certificate of Merit.

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## The Nonconformist.

WEDNESDAY, APRIL 5, 1871.

### SUMMARY.

COUNT BISMARCK has given M. Thiers to the 15th inst. to restore order in Paris, or to witness the entrance of a Prussian army. The French Government, however, are not likely to require his assistance. On Sunday the Commune, having come to the end of its resources, was obliged to take the offensive, but their Guards were driven back. On Monday some 100,000 National Guards troops marched out of the city in three columns, which were to converge upon Versailles, and by a supreme effort drive out the Government and Assembly, and fraternise with the army. The western sortie at once became a failure owing to a rain of shells from Mont Valérien, a fortress which the insurgents hoped was held in their favour. Towards the south they were routed with great slaughter by the Government troops on the heights of Meudon, and driven in a disorderly mass upon Paris, leaving Gustave Flourens dead upon the field and other leaders prisoners. All military deserters taken by Versailles troops have been shot without mercy. Early yesterday morning the heights of Chatillon, which were still occupied by the Reds, were carried with a rush by General Vinoy's troops, who, according to M. Thiers, are full of enthusiasm for the Government; and last evening the Commune had no footing outside the walls of Paris, except inside one or two of the forts. The capital is in a paroxysm of terror, but no counter-revolution has yet taken place, and the Versailles Government are in no haste to enter the city.

It is quite possible that far worse horrors are in store for Paris than any she has yet passed through. Enraged by defeat, but still in the

ascendant, the Communists may have recourse to pillage, and the cry of "treason" which they have raised as usual may find a vent in outrages and massacre, unless the well-affected National Guard at length come to the rescue. Assi has been deposed at the Hotel de Ville, and "General" Cluseret, of ill fame at Lyons and Marseilles, acts as War Minister, and may at any moment turn the armed Reds of Belleville and Montmartre upon the peaceable population. M. Thiers has warned the insurgent leaders that no mercy will be shown to them. He is now master of the situation, and no further defection of Government troops is to be feared. Throughout the rest of France the Communists, where they show themselves, have been put down. In Marseilles they have been crushed by fire and sword.

On Friday last the Lords, and yesterday the Commons, adjourned for the Easter recess. In spite of the utmost efforts of the Government, the introduction of two very important measures—the Home Secretary's Licensing Bill and Mr. Goschen's elaborate measure for dealing with local taxation—as late as Monday, and the reading a second time *pro forma* of the Ballot Bill at the same sitting, public business is much in arrears, and the House of Commons, on re-assembling on the 17th, will have to work hard and talk less if the Session is to be really productive. Few of the Supply votes have as yet been discussed, though a great deal of money has been voted on account, and the Army Regulation Bill has to be considered in Committee. Almost the only measures which have reached the Upper House are the University Tests Bill, which is hung up till Lord Salisbury's Committee have reported, and the Deceased Wife's Sister Bill, thrown out on the second reading.

Sir C. W. Dilke's motion of censure on the Government for their acceptance of the Conference on the Black Sea question was a *fiasco*. Though Mr. Disraeli had taken very high ground on the subject a week or two before, he shrank from supporting the resolution of the hon. member for Chelsea; and no conspicuous Opposition member took part in the discussion, save Lord John Manners, whose speech was to a great extent occupied in denouncing the pacific views of Mr. Gilpin. Lord Enfield, the Under-Secretary for Foreign Affairs, was put up to answer the strained arguments of Sir Charles Dilke, and Mr. Gladstone only appeared on the scene to insist that the motion should be negatived instead of being withdrawn. The House evidently felt that Government had taken the only wise and practicable course under trying circumstances, and was nothing loth to cheer Sir Robert Peel's vigorous protest against England being again involved in war "in support of that tumble-down, crazy old building on the Bosphorus—the seat of that Government which for many generations has been not only a scandal to civilisation, but from its very weakness a source of danger to the peace of Europe."

The debate on Friday night raised by Mr. Baillie Cochrane on the terms of peace was even less real and vivacious. Want of sympathy with France was the burden of his speech. Mr. Gladstone's reply was triumphant. He showed that the Government had succeeded in restricting the area of the war, knowing that the first indication of any disposition to assist France would have brought Russia into the field, and finding that combined action on the part of the neutral Powers for mediation or intervention was impossible. Still Lord Granville had interposed his good offices, not without effect, on behalf of the conquered nation on the eve of the conclusion of peace. With regard to the future, the Prime Minister said—and his words found an echo on both sides of the House:—"We have no resentments, no separate objects, no selfish interests, no partialities. We shall not fail, should an opportunity occur, for want of deep, earnest, and cordial interest in those nations, to use the friendly influence of this country for purposes of the general good and the peace and tranquillity of Europe, and for the welfare of those particular nations which we know to be so dear to the hearts of the people of England." The motion was withdrawn, and we hope that for the remainder of the Session Parliament will steer clear of embarrassing and useless debates on foreign politics.

Soon after Easter Mr. Lowe will introduce his Budget. The publication of the revenue returns for the last quarter of the financial year enables us to form an estimate of the present resources of the country. The Chancellor of the Exchequer's Budget of 1870 is justified by the result. The year's income is nearly seventy millions—being about two millions beyond the estimate of last April, owing to the recovery of the two great sources of revenue, the Customs and the Excise. The Stamp Duties also show a large

increase—about half a million—which is strong evidence of the increased vigour of trade and commerce. But though there may be an actual excess of income to the extent of some three millions, it will be more than swallowed up by increased expenditure. The additional Army and Navy Estimates, the instalment necessary for carrying out the abolition of the purchase system, and the increase of the education grants—about half a million for denominational schools—will altogether involve an extra expenditure of four and a half million. We shall thus have a deficit which, as being temporary, it is suggested should be met not by increased taxation, but by a temporary augmentation of the floating debt. It would be more salutary to cover the deficit by an increase of the income-tax, by which means we should feel that a great military expenditure entails serious sacrifices on the nation.

London has had two unusual sensations during the week—the opening of the gigantic Royal Albert Hall by the Queen in person, and the University Boat-race. Both were attended by masses of people, which in the former case were composed of the "upper ten thousand." We do not envy the directors of the new Hall of Arts and Sciences at Kensington, who will be puzzled to turn the building to practical use without catering to the passion for mere amusement. Cambridge has again won the blue ribbon of the Thames, after a severe contest.

Foreign news apart from France is meagre. The new King of Spain has just opened the Cortes, and there is no doubt that Amadeus is gaining popularity as a wise and enlightened Sovereign. We may note that the reply of the United German Parliament to the Imperial speech dwells with marked emphasis on the necessity of a non-aggressive policy, the maintenance of peace, and the development of free institutions. Of greater importance for the moment is the ecclesiastical struggle that has now recommenced in Germany. Professor Dollinger, the eminent Roman Catholic theologian, has absolutely refused to accept the dogma of Papal infallibility, which he declares to be irreconcilable with the spirit of the Gospel, as it would "raise up that very kingdom of the world which Christ rejected—that dominion over communions which Peter denied to all and to himself." He is threatened with suspension by the Archbishop of Munich; but the Bavarian Government, following that of Prussia, have declared that the vote of the Œcumenical Council has no canonical authority. "The German Governments," says the Berlin correspondent of the *Times*, "are naturally averse from a doctrine placing a large number of their subjects under the irresponsible sway of a terrestrial divinity; but what to them is primarily a matter of policy will eventually become to the religious an incentive to reform."

### MR. BRUCE'S LICENSING BILL.

THE public has anxiously, but patiently, waited for the introduction of this long-promised measure of social reform. On Monday night last, the outlines of the Bill were explained by the Home Secretary, in a speech which, if not artistic, either in conception or delivery, indicated, at least, an honest desire to grapple with the vices of the present system, and, by a careful balancing of all the interests affected, to attain the end proposed without palpable injustice to any of the parties. It would be premature to pronounce immediate judgment upon a measure the efficiency of which will depend upon so vast a variety of details. We need hardly say, that it is a compromise—more correctly speaking, perhaps, a cluster of compromises. Throughout all, however, Mr. Bruce keeps in view the counteraction of temptations to drunkenness, as the one great object of the provisions he has devised and adopted. Perhaps, the machinery of his bill is too complicated for its satisfactory and permanent working. At the best, it can be regarded only as a transitional measure, and will take no less than ten years to work out its full results. It will not satisfy the permissive-prohibitory section of the public, although it introduces, and thereby sanctions, to a limited extent, one of their great principles—namely, the control by the ratepayers, within certain specified districts, of the traffic in intoxicating drinks. We doubt whether it will be more to the taste of the brewers and publicans, although the tendency of the Bill will be to weed out the least reputable members of the trade, and to give increased value to the property of those who remain in it. But, in its general bearing, we think, it will gradually gain the support of the public, from the conviction which its provisions will induce, that it will



bring to bear upon the vice of intemperance such a combined pressure as it has never yet been exposed to, within the present generation. Altogether, it appears to us to be a bold, but necessarily imperfect, attempt so to control the licensing system as to destroy, to a large extent, superfluous facilities for the indulgence of depraved appetites for drink:

As our contemporary, the *Pall Mall Gazette*, has pointed out, the Bill may be broadly divided into three parts—the first provisional, the other two permanent. The provisional part deals with existing licenses, and the manner in which they are to be reduced to the limits within which the issue of new licenses will be confined. The issue of licenses will remain as now in the hands of the magistrates of the licensing districts, which, however, are to be largely subdivided, so as to bring them within range of personal knowledge and observation. But the functions to be discharged by the licensing magistrates will not be the same as under the existing system. Their duty will be merely to determine the number of public-houses required within their respective districts, or, in other words, the number of certificates they deem it expedient to issue. If this number exceeds the proportion of public-houses to the inhabitants (say 1 in 1,000) which will be fixed by Act of Parliament, the ratepayers of the district, by a majority of three-fifths, will have the power of reducing the number to the Parliamentary standard. The licenses will then be put up to auction. What the bidders will compete for will be a publican's certificate, either general or limited, authorising the holder to keep a public-house anywhere within the district for a term of ten years, and the bidding will be by tender, in the form of an undertaking to pay an annual license-rent on the assessed value of the premises, such assessed value to range between fifty pounds and three hundred pounds. These tenders are to be publicly opened by the justices, and the certificates allotted to the highest bidder, subject to the approval by the justices of the premises proposed to be used, and of the resident managers proposed to be placed in them. At the end of the ten years existing vested interests are to cease.

The Bill contains very stringent provisions for the regulation of these licensed houses, and enacts new guarantees for the enforcement of them. The fund derived from the sale of certificates is to be made available for a staff of inspectors who, at any time of the day, may enter public-houses, demand samples of the beverages supplied by them to their customers, and send them to Somerset House to be analysed. This arrangement is made with a special view to the prevention of adulteration—and it is confidently anticipated that if it leads to the desired effect, it will prove a powerful means for extinguishing the low-classed houses whose sole profits are drawn from that source. With regard to the hours of closing, the Bill proposes to equalise public and beer-houses. In London, on week-days, they are all to be closed at midnight; in the country towns at eleven p.m., and in rural districts at ten p.m.—but magistrates, with the concurrence of the ratepayers, will have power to shorten the time by an hour. No public-house will be allowed to open before seven o'clock in the morning, except by special arrangements where there are markets, or something of an analogous nature. On Sundays, the hours are to be between one and three in the morning, and between seven and nine in the evening. A "traveller" is defined as a person five miles from his house. No publican is permitted to serve a drunken man with liquor, or to harbour improper characters in his house, and the fine for drunkenness is raised from 5s. to 20s., or imprisonment with hard labour—punishments which may be increased in the case of persons in charge of horses, steam-engines, or dangerous weapons. Penalties imposed on publicans for adulterating the drink they sell, or for permitting drunkenness, or for keeping open house during prohibited hours, will be entered on the back of their certificates—and are never to be less than half the maximum prescribed by the Act. If, in any case, they exceed in the aggregate, 65% in three years, or 100% in five years, the license will be forfeited without any option on the part of the magistrates.

Such, very cursorily stated, are the most salient provisions of this carefully-elaborate Bill. They were stated by Mr. Bruce to a thin House, but, on the whole, were favourably received. Sir W. Lawson, of course, could not accept it as a substitute for the Permissive Prohibitory Bill, but expressed his readiness and that of his friends to assist in amending the licensing system, although they had no faith in it. The criticisms of various other members related mainly to particular details. But the

Home Secretary was right when he said:—"It would be too much to hope that the result of the measure would be to prevent all the abuses which proceeded from the excessive use of liquor. That was an object which he believed no human legislation could accomplish. The ultimate remedy for the evil of drunkenness was not to be found in the mechanical difficulties which might be interposed in its way—though he was far from depreciating such means—but rather in the moral influences of education, in the creation among the people of a high moral standard, of a state of mind which would lead them to look upon drunkenness as a disgrace, and of a more complete sense of what was due to their families as well as to themselves. By those means, and by those means only, could we make this a moral, religious, and sober country."

#### THE PARIS COMMUNE IN EXTREMIS.

WE read the news from Paris with the same feelings as we pore over "The Castle of Otranto," or any such grim romance. It has an air of unreality too foreign to our ordinary experience to be able fully to grasp. London ruled by a junction of the democracy of Whitechapel and Clerkenwell; a Commune composed of *proletaires* installed at the Mansion House, who in their turn are directed by a secret committee; the Bank and its neighbourhood surrounded by huge barricades; the area in front of the Exchange a permanent encampment for idle battalions of volunteers; shops opened or shut according to circumstances; an embargo laid upon the resources of our large insurance companies; the Post Office suddenly taken possession of; the railway termini watched by armed bands; decrees issued deposing the Government, abolishing the payment of rent, and ordering a dozen of our largest towns to set up as independent Republics; all the great factories of the suburbs closed; and the population spending their time in the parks, or in parading up and down Fleet-street and the Strand:—such a picture is to us no more than an absurd phantasy. Nevertheless, it would require much colouring to become a faithful reflection of the state of Paris, the gay capital of France, and the great cosmopolitan metropolis in the month of March, 1871.

Such a wild carnival could not in the nature of things last, unless by a miracle the wants of the population should be perennially satisfied while industry was paralysed. A week ago the Commune found itself at the end of its pecuniary resources. The taxes had been anticipated; forced requisitions and a system of terrorism brought in but little; the purveyors for the food of two millions of people soon found that it was too risky to send into Paris supplies for which they might never be paid; and the French capital was once more threatened by famine superadded to revolution. This was a terrible reality which plentiful decrees and an armed force of 200,000 men could not exorcise, though the mass of the population had become passive in the hands of the Red triumvirate at the Hotel de Ville. M. Thiers's forced inaction at Versailles was a heavier blow to the Commune than would have been an attack upon Paris. As he would not march upon the Commune, the Commune was perforce obliged to go out and meet him, and if possible capture and disperse the Government and Assembly at Versailles. Such was the stern necessity which compelled the gigantic sortie of Monday last. It has proved fatal to the hopes of the Revolutionists. They calculated rather upon the defection of the troops of the Line than upon their own valour, and Mont Valerien proved to be a foe instead of a friend. The Commune has therefore been disastrously driven back, and its three weeks' rule draws to an ignominious close.

Nevertheless, the Republicans of Paris have well-founded grievances, the legacy of the Imperialist imposture, though no time could be less suited for proclaiming them. Government by *plébiscites* is only a thin disguise for an autocracy reposing upon the abject votes of the ignorant and priest-ridden. The supremacy of the peasantry by means of the Napoleon process is quite as injurious to France as the dictation of Paris, and it is to counteract this injustice that the authors of the revolution have fallen back upon the communal idea of mediæval Italy. They naturally protest against the resuscitation of an Empire in which the agriculturalists and priests would be again in the ascendant, or a return to monarchy, which would place the elaborate machinery of a centralised Government in the hands of a King to work out his own objects. The ex-Emperor created an artificial Paris, which has been shaken into chaos by the war earthquake. The pampered city first turned upon its patron, and is now asserting its own independence against the rest of France. The

demand that Paris shall have a local Government, astonishes us by its simplicity, and it is this desire to manage her own affairs, as well as the moral cowardice of the Friends of Order, that has enabled a knot of dreamers and ultras, backed by a rabble having no means of subsistence in the disorganised capital, to usurp supreme authority with so feeble a resistance.

The Paris revolt, deplorable as it is, may in the end bring about reforms which nothing but such a catastrophe could precipitate. The French people lack that first qualification for a free commonwealth—a reverence for law—because they have never been trained to freedom. After all this civil commotion, Paris and the chief cities of France cannot be denied the right of self-government; and what is granted to the towns must eventually be conceded to the country districts. A deathblow has been inflicted upon the system of centralisation which keeps the people in leading-strings, is adverse to the creation of healthy public opinion, and is a ready-made tool in the hands of an arbitrary Government, be it Imperialist, Royal, or Republican. The fact that France should be divided into two distinct and hostile political camps—a town party and a country party, with hardly any shades of opinion between them—is a sufficient condemnation of a system of rule which marks off the population into separate classes instead of welding them into a whole. When the Communist outbreak has been put down, this great problem will await solution, and it must be settled in a radical sense if France is to become a really constitutional State, and the love of freedom a genuine national sentiment. At present liberty is only a word on the lips of each faction to signify that it is to be uppermost, and all the rest subservient; and this utterly false view is sustained by the centralising system which prevents the growth of local opinion and institutions, and limits France to the choice of a Red Republic or an autocracy of which priests and peasants are the foundation.

#### AMERICAN PROBLEMS.

It is not surprising that, for many months past, the people of this country should have been little disposed to turn their attention to the local politics of America, or even to trouble themselves with those controversies which vitally concern the international relations of the two great branches of the Anglo-Saxon race. But this lack of interest in Trans-Atlantic questions could only be of temporary duration. Like Rip Van Winkle, we might go to sleep, and sleep on for months—which in these times are equivalent to years—but the time of our awakening would, and has, assuredly come. It speaks well for the good sense of our Government that they, at any rate, never once shut their eyes to the gravity of the issues which remained to be settled between England and the United States. They were not indifferent to the warning which was conveyed by the Fisheries disputes of last autumn. General Butler's gasconade was not likely to move their fears; but, at the same time, they did not disregard those indications of the coming storm, of which his vituperative speeches were the timely signal. Least of all did they fail to profit by the lesson which was manifestly to be learnt from President Grant's annual Message. That lesson was that it was good neither for this country nor for the United States that the various questions which have grown out of the great civil war should longer remain unsettled, or continue to be the sport of party statesmen and of reckless declaimers.

We must do President Grant the justice to believe that he has always desired to be at peace with England. It is a mistake to suppose that successful military commanders are generally the most eager for war. On the contrary, the more enlightened among them are too sensible of the misery and destruction which war must ever occasion to feel any desire to resort to it, except in the last extremity. General Grant's private utterances, so far as we are concerned, have always been eminently friendly and pacific, and the result has shown that the more favourable estimate of his character is well founded. Mr. Gladstone, on his side, was equally disposed to waive all points of form, and to meet the Americans in a frank and conciliatory spirit. His private message to the President offering to reopen negotiations at Washington was a sufficient proof of his willingness to meet our cousins on their own ground. It would be difficult to believe that negotiations which have opened so auspiciously are destined to issue in failure. The Anglo-American Commission has now been sitting for several weeks. The time has passed when its more sanguine English members expected to be making the return voyage across the Atlantic; but although



the grand palaver has been protracted, it does not follow that any serious obstacles to a settlement of the dispute have been really interposed. When Lord Ashburton undertook to adjust the boundary question he was equally hopeful of the speedy accomplishment of his mission. Indeed, his first interview with Mr. Daniel Webster made him so confident that he forthwith wrote a despatch expressing his conviction that there would be no difficulty and no delay in arranging the terms of a treaty. It, however, soon became apparent that a complicated embroglio which had vexed the diplomatic relations of the two countries for many years could not be disposed of offhand, and that, in fact, if the settlement were characterised by indecent haste, it might provoke a large amount of popular irritation, and lead to future misunderstanding.

We therefore do not regard the delay which is now taking place with any feeling of distrust. We rather look upon it as a sign that the negotiators are building up the work of peace slowly, but surely. It is true that Americans take an extreme view of their fishery rights. They contend that the Treaty of 1783, which gave the people of the United States "the right to take fish of every kind on the Grand Bank, and on all the other banks of Newfoundland, also in the Gulf of St. Lawrence, and at all other places in the sea where the inhabitants of both countries used at any time to fish," was not abrogated by the war of 1812—that, in short, the Treaty which recognised the Declaration of Independence was of perpetual obligation, and could not be set aside by the accident of war. This is a nice question of international law, which is best left to the wisdom and good sense of the experienced statesmen and jurists who have been entrusted, by their respective Governments, with the duty of finding a common ground of agreement, or at least of hitting upon a fair compromise. We think it is not improbable that the Fisheries question will give these gentlemen more trouble than the Alabama controversy, especially if it be true that the English Commissioners are prepared to admit the principle of our liability for the losses inflicted by the Southern corsair, and to make the question one mainly of the assessment and appropriation of the damages—a point of detail not material to the main issue but full of difficulties.

There are, we now, many persons who think that a craving for Canada is at the bottom of all the American feeling against England; but we do not speak without authority when we affirm that, whatever use General Butler may make of this cry for party purposes, there is no great political section in the United States which would dream of annexing Canada to the Union, except with the free, voluntary consent of the people of the Dominion. That is the uniform testimony of all Americans who are entitled to represent in a broad or national sense the public opinion of their country. It needed all Mr. Seward's experience in statecraft to wheedle Congress into consenting to buy from Russia the icy solitudes of Alaska; and he utterly failed to induce the Senate to ratify his provisional treaty with Denmark for the acquisition of the island of St. Thomas. At the present moment, it is more than doubtful whether the President will be permitted to carry out his project for the annexation of San Domingo; for while every American statesman looks forward to a time when the whole of the North American Continent will be under one Government, they yet nearly all shrink from the responsibility of annexing communities which are not ripe for annexation, and especially of annexing those which, from their disorganised condition or from the divided state of their public opinion, might possibly impose upon the Central Government the necessity of coercing them.

When the Anglo-American disputes are settled, there are two questions which will probably take precedence of all others. The first is that of free trade. The West and the South will combine with the best men of the Atlantic States to break the shackles of trade, and to open the ports of the Republic to the commerce of the world. The reorganisation of American parties on this basis is absolutely certain, and, indeed, it is now rapidly taking place. When this great change has been effected, the prosperity of the United States will receive such an impetus as will astonish mankind, and the whole world, in fact, will benefit by the trade which the great Republic will attract to her free ports and to her widespread domain.

The other question which bids fair to occupy the practical statesmanship of the United States has reference to the island of Cuba. It is not to be imagined that Spain will long be permitted to oppress and destroy the unhappy patriots of Cuba, who are fighting alike for their own liberty and for the liberty of the slave.

For three years the Cubans have fought like heroes, and it is impossible that the land of Washington can be indifferent either to their valour and persistence or to their sufferings. That Conservative element which, in spite of all that is said to the contrary, has so often restrained the action of American statesmen, stands in the way of diplomatic or other interference with the affairs of Cuba. The time, however, is coming when the United States will use their just influence, not for the acquisition of Cuba (for we have reason to believe that they have no immediate desire to annex the island), but for the abolition of slavery and the vindication of the claims of the people to the sacred rights of self-government. If, as we hope, America, eschewing all dreams of aggression, nobly exerts herself to confer upon her oppressed neighbours liberties similar to those which she enjoys herself, she will have inaugurated a foreign policy such as would have added fresh lustre to a Cromwell or a Washington.

#### NOTES DETACHED.

It is a little remarkable that Friday night's discussion relative to the terms of peace failed to clear up absolutely the results of the interference of the British Government. It seems, from Mr. Gladstone's statement in reply to Mr. Cochrane, that, as Count Bismark did not inform any of the neutral Powers of the proposed German terms—for reasons easily to be understood—Lord Granville had no *locus standi* in the affair. But the Duke de Broglie opportunely arrived. Even he was in the dark, except that he knew the imperious Prussian Chancellor not only wanted six milliards (240,000,000*l.*), but wanted it very quickly. Thereupon a Cabinet Council was called, and our Foreign Minister at once telegraphed to Berlin and Versailles. This was the day before the critical Saturday when the negotiators were having their last fierce encounter. It took twenty-four hours for the telegram remonstrating against the severity of the pecuniary indemnity to reach Versailles, and Mr. Odo Russell found Count Bismark closeted with M. Thiers, and engaged in the final *pourparlers*. But Lord Granville had been equal to the occasion. He had taken the precaution of sending the telegram through Count Bernstorff, which reached Versailles the day before the preliminaries of peace were signed. No formal answer has been received by our Government, but, as a matter of fact, the indemnity demanded of France was reduced by 40,000,000*l.* sterling. Though Mr. Gladstone, like a cautious statesman, did not venture on Friday night to draw the inference, may we not conclude that Earl Granville's intervention brought about the abatement of the terms of peace, and that, at the last moment, he was able to render France a substantial service?

Mr. Gathorne Hardy, who may be regarded as the twin leader of the Opposition, is not given to pleasantries. Voluble at all times, drily argumentative, and on occasions impassioned, he sadly lacks fancy and variety. Last Wednesday, however, the right hon. gentleman ventured upon the following anecdote in illustration of the alleged danger of appointing a council of "sidesmen" to assist the parochial clergyman in the conduct of the services:—

Suppose, he said, a congregation were singing the so-called Psalms of David, and the clergyman wanted to sing something else, if the council decided against him he was to have no right of appeal to the bishop. This would prolong the state of things under which a clerk, on Assize Sunday, struck by the apparent appropriateness of the first lines, selected the Psalm beginning

Speak, O, ye judges of the land,  
If just your sentence be;

without seeing that there followed the lines,—  
And shall not earth to Heaven appeal  
From your unjust decrees?

This story might have been effectively capped on the other side. To show that the incumbent had his remedy, Lord Sandon, for instance, might have quoted the case of the American minister, whose rebellious choir was meditating a sudden strike. Giving out Watts's well-known hymn, commencing, "Come we that love the Lord," the astute clergyman said that they would start with the second verse—

Let those refuse to sing  
Who never knew the Lord;

which, of course, dumfounded the malcontent choir.

The late Controller of the Navy must be accepted as an unimpeachable authority on the condition of our fleets. Sir Spencer Robinson in a letter to the *Times* challenging the current belief that the French navy did little during the late war, remarks that if it had been our misfortune to have been at war with Germany, such a fleet as France despatched from her ports in August last would have rendered the invasion of this country by those formidable hosts impossible. Seeing that the British fleet is very superior

in all respects to that of France, Sir Spencer bears indirect but weighty testimony to the impregnability of our "first line of defence." It is some comfort to learn from so experienced a naval official that we are really secure against invasion.

A useful little Bill which has passed the Commons will be more welcome to the commercial world than many a measure of larger pretensions. It provides that Easter Monday, Whitsun Monday, the first such week-day in August as is not a Saturday, and the 26th of December, if a Monday, shall in future be legal Bank holidays, and that special Bank holidays may be created by Order in Council. This will be a great boon to wearied bank clerks, and an irresistible precedent to the employers of labourers in general. Scotland is exempted from the Bill—bankers' clerks north of the Tweed already enjoying nine such holidays, almost double the relaxation accorded to their southern brethren. If the Lords had not been in such a hurry to adjourn for their *not well-earned* holidays, they might have passed the Bill, and earned the thanks of an industrious body of *employés* for a free Easter Monday this year.

Last Monday the British Paterfamilias had to perform a public and unwonted duty—viz., to fill up a schedule of the persons who slept under his roof on the preceding night—their sex, age, occupation, birthplace, &c. To the heads of families the task was a simple one, and we hope it was conscientiously performed. How far feminine reserve overcame patriotism in the filling up of the "age" column will never be known. These schedules, when collected—there will be no less than six-and-a-half millions—will form an aggregate of fifty-five tons weight. After being collected by an army of enumerators throughout the country, they will be revised during the next month at the Central Office at Craig's-court, where a staff of nearly a hundred clerks will be constantly employed in abstracting and tabulating the schedules till, in about two years, the Census of 1871 is completed. It is probable, however, that some of the general results of this gigantic inquiry will be known in a twelvemonth. There will, of course, be no religious census for Great Britain—the controversies arising out of the returns of 1851, tabulated with so much skill by Mr. Horace Mann, having prevented the Government from seeking this information. In Ireland, we believe, such returns will be forthcoming.

"Drawing-room Alcoholism"—in plain words tipping—though not likely to be touched by Mr. Bruce's new Bill, is still a very rife subject, and is freely dealt with by the medical, as well as the secular, press. The *Practitioner* corroborates the testimony of the *Saturday Review* and the *Lancet* that intemperance, not always secret, is increasing among the women of our rich and educated classes, as well as of those of a lower strata. Dr. Anstie asserts that the vice is perceptible and alarming; that not a few ladies "indulge in positive and shameful tipping," and that a still larger number "drink, unconsciously, enough liquor to produce a seriously degrading effect upon their mental purity and energy, although they afford no open scandal to the world." The medical authority in question draws the following repulsive picture of the life of fashionable society:—

At many modern ball-suppers, champagne flows like water, and the attentive observer will soon perceive that it is not the men, by any means, who do the largest part of the consumption. These same young ladies who have so freely partaken of champagne over night will next day at lunch take plenty of bottled beer or a couple of glasses of sherry. Dinner comes round, and again either champagne or hock or port or sherry is drunk, not less than a couple of glasses being taken. And then the evening very often brings a party of some kind, with the inevitable champagne or sherry. All these little items run up to a formidable total in the twenty-four hours. "We are speaking," Dr. Anstie proceeds, "of things which we have seen, when we say that many girls who live among rich and gay society are in the habit during six months out of the twelve of taking, in the shape of wine, &c., a daily average of two, two and a half, or three ounces of absolute alcohol—a quantity which, if expressed in cheap beer, would be equal to six or seven pints."

Whether this pernicious custom be attributed to the exhausting habits of modern society, the love of sensationalism which marks the growth of luxurious habits, the absence of serious purpose and responsibilities in life, the laxity of public opinion, or the want of moral courage on the part of the medical profession, it is a very bad sign of the times. By way of remedy for this alcoholic excess the *Saturday Review*, in returning to the subject, recommends "the return to old-fashioned checks which were found potent in former periods of social disorder, and, if possible, the renewal of women's faith in the existence of their souls." But while this spiritual revival is going on, other means of cure need not be neglected. Is there no room for improvement in the



training of young girls in easy life? How few of them who may expect to become mistresses of households know aught of household duties. Not only the "Upper Ten," but the genteel among the middle classes, are the veriest slaves of irrational custom in respect to their social meetings—which so-called entertainments are, as Dr. Anstie says, "the terror and disgust of every sensible man and woman." Alcoholic excess is the dire result of this rapid, dissipating life. The mere discussion of the subject will, however, probably go far to abate a fatal habit which strikes at the health and morals of the softer sex, and may tell seriously upon the welfare of the next generation.

## PARLIAMENTARY INTELLIGENCE.

(Continued from page 327.)

### LOCAL TAXATION AND LOCAL GOVERNMENT.

Mr. GOSCHEN next explained his promised scheme for the reform of local taxation and local government, which is contained in two bills, this division being necessary from the fact that the metropolis is entirely omitted from that part which deals with local government. By way of preface, he dwelt for some time on the chaotic confusion, the conflicting jurisdictions, and the overlapping areas, of the present system, under which some 30,000,000*l.*, including rates, tolls, loans, &c., was raised and dispensed by twenty different classes of local authorities; and while the bill would endeavour to simplify local administration, it would also deal with the alleged grievances of the ratepayers as to the incidence of local rates on real and personal property. The first proposal was to consolidate all the local rates into one, accepting the recommendation of two recent select committees. For the future, every local board or authority will send in an estimate of its year's expenditure to the parish authority, and all their requisitions will be paid out of the one consolidated rate raised for all these local purposes. There will also be a consolidated audit, and the Assessed Rates Act will apply to the rate. Meeting the objection that the poor-rate, which will be merged in the consolidated rate, has hitherto been the test of the political franchise, Mr. Goschen mentioned that hereafter the fact of being rated to the consolidated rate will qualify for a vote instead of the payment of the poor-rate. It is also provided that the rates shall all be collected by a paid collector. Mr. Goschen next went on to explain the reasons which had induced the Government to fix on the parish as the unit area of taxation and administration, and for this purpose the bill entirely reconstitutes the parish. Every year each parish will elect a parochial chairman, who, with the assistance of a small board, will discharge the functions of the overseers, the highway surveyors, the lighting and watching inspectors, and the executive duties of the vestries. He will make the rate and generally represent the parish. By this means Mr. Goschen expects to solve the problem of parochial combination and co-operation, and he brings the parochial and county administrations into contact by the creation of county financial boards, half of which will represent the justices, and the other half will be elected by the local chairmen in areas of petty sessional divisions. All the local elections of boards of guardians, of parochial boards, highway boards, &c., will be held at the same time, and by the ballot. Finally, he explained the changes in sanitary administration, the chief of which are that wherever two boards exist, exercising jurisdiction over the same area, they shall be merged into one; that the union is to be the area and the guardians the authority for sanitary purposes with certain exceptions; and all matters relating to local finance are to be placed under the charge of the President of the Poor-law Board. Passing on to the question of rates, Mr. Goschen assumed that the ratepayers have four grievances—viz., that certain classes of real property escape rates, that the mode of valuation was unfair to certain property, that the occupiers only pay the rate, and the owners and occupiers between them bear more than their fair share of local and imperial taxation. With all these the bill will more or less deal. With regard to the first, it enacts that all hereditaments whatever in a parish shall be rated, and this will include Government property, charity property, mines, timber, game, &c. With the second point the bill does not deal completely, but lays down a general rule that all property shall be valued on the same principles. The third grievance is met by providing for the division of rates between the owner and occupier, and making void all contracts to the contrary; and Mr. Goschen spent some time in dwelling on the justice and policy of this arrangement, which, among other advantages, would give the owners a *locus standi* in local finance. On the fourth head Mr. Goschen dwelt in great detail, repeating his contention on the debate raised some time ago by Sir Massey Lopes, that the largest increase of local rates has happened in the towns and on house property, that the burdens on land are not excessive, and that the landowners have not the grievance they complained of. But he admitted that there had been a great increase in the burdens on houses, and, after examining the various modes suggested for relieving this, he stated that the Government in the course of the next financial year, would surrender the house-tax, amounting to 1,200,000*l.*, to the local authorities to relieve the weight of local rates. Mr. Goschen concluded a speech extending over more than two hours and a half by explaining the mode in which the representation of owners is to be carried out.

On the motion of Sir M. L. BRACH, the debate on the introduction of the bills was adjourned until to-day.

The other business was disposed of, and the House adjourned at a quarter past one o'clock.

## Court, Official, and Personal Notes.

Lord Halifax, the Earl of Bessborough, and Lord Sydney, were present at the Council held by the Queen on Friday at Buckingham Palace. In the afternoon the Duke of Genoa was presented to Her Majesty by the Italian Minister. Her Majesty, accompanied by the Princess Beatrice and Prince Leopold, left town for Windsor shortly after five o'clock.

The Duke of Saxe-Coburg took leave of Her Majesty on Friday, and left London for the Continent.

The Bishop of Exeter was the preacher before the Queen and Royal Family in the private chapel, Windsor Castle, on Sunday.

On Monday afternoon the Queen, with Prince Leopold and suite, paid a visit to the Emperor and Empress of the French at Chislehurst, and remained about half-an-hour. There was a great crowd of people at Chislehurst, who cheered Her Majesty.

Her Majesty, accompanied by Prince Leopold and Princess Beatrice, and attended by the Court, were to leave Windsor Castle for Osborne this morning.

The Princess Louise and the Marquis of Lorne took leave of the Queen on Monday at Windsor Castle, before departing from England on their marriage tour, and embarked at Dover for Ostend on Monday.

It is stated that the Princess Royal will shortly come to England on a visit to the Queen.

Mr. J. Pope Hennessey (at present Governor of Labuan) will succeed Sir J. Walker as Governor of Bahamas. Mr. W. H. Rennie (late Auditor-General of Hong-Kong) will succeed Mr. Berkeley as Lieut.-Governor of St. Vincent; and Mr. Freeling (at present Lieut.-Governor of Dominica) will succeed Mr. Munday as Lieut.-Governor of Grenada.

Mr. Winterbotham, the new Under-Secretary for the Home Department, has followed the example of Mr. Goschen, and has thrown up his profession, in order to devote himself to politics.

At the annual meeting of the members of the Edinburgh Philosophical Institution on Tuesday, Mr. Carlyle was unanimously re-elected President for the ensuing year.

Mr. John Stuart Mill is said to have written, at the request of the Committee of the Land Tenure Reform Association, a short pamphlet in explanation of its programme.

Mr. Thomas Agnew, head of the well-known firm of picture-dealers and print-publishers, died at the age of seventy-six, at his residence, Fairhope, Manchester, on Monday week.

## THE EDUCATION ACT.

### LONDON SCHOOL BOARD.

At the weekly meeting of this board last Wednesday, Lord Lawrence in the chair, Professor HUXLEY moved:—

That, in all elementary schools in which the Bible is read a selection from the Bible, which shall have been submitted to and approved by this board, shall be used for that purpose. He said he considered that the authority of that board should not be given to the reading of the whole of the Bible indiscriminately to the children; but that a careful selection should be made of portions, or rather, he would say, those parts which were not particularly fitting for the children to hear should be left out of the Bible lessons. He could not suppose that any one would contend that it was desirable to read the whole of the Bible to children aged from seven to eleven, or from ten to thirteen. It might be said that this was a matter which could be left to the common sense of the teachers, but he held that the board must decide the question and not leave it to the chance wisdom of the persons who would have to carry out the orders of the board. As to the supposed difficulty there would be in making the proposed selection, this could not be so grave a matter as some people might suppose, for he could not think half a dozen men who had respect for the Bible would have much difficulty in pointing out those passages which it was desirable should not be laid before the children. As to this not being respectful to the Bible, as might be said, he pointed out that pious persons had made such selections, and he mentioned particularly the selection made by Miss Yonge, the authoress of the "Heir of Redcliffe," as an example. He did not say that these selections met his views, but then, he said, he was not there to push his views upon the board, but to ask the board to do for the children who would come under its influence what pious and conscientious persons had considered it advisable to carry out. As to the principle upon which he would himself propose the selection of this kind should be made, the question would come before him in two aspects—the moral aspect and the scientific aspect. By the "moral" he did not mean to suggest that there was anything of an immoral tendency or any indecency in the Bible. What he found in it was plain-speaking common to the age in which it was written, and, indeed, he wished that plain-spokenness was more followed in these days. (Hear.) Carefully-brought-up children would not harm by reading the Bible through, because in their case the passages would leave no evil impressions; but such was not the case with the children with whom the board would have to deal, for their minds were in every way prepared to take evil. He asked the board what would be the impression upon these children of such Bible stories as those of Lot and Dinah, and no sensible man would think it necessary to occupy the minds of children

with the law in Leviticus, or with giving them a knowledge of a part of the Book of Numbers. The time of the children could be better used than in considering these matters. Then, in regard to the scientific aspect of the question, all were aware that there were in the Hebrew Scriptures particular statements to which men of science demurred. Some of these points were still *sub judice*, and he did not wish to anticipate the judgment of the future, but some among these points were not *sub judice*. He instanced the statement in the opening parts of Scripture with regard to the creation, and he said that such was the flexibility of the Hebrew language that the Scripture had been interpreted so as to be in accordance with the views of scientific men.

Mr. CHATFIELD CLARKE seconded the motion, and said it would really carry out what the board had already agreed to do—namely, have such biblical instruction as was suited to the capacities of the children.

The Rev. Prebendary THOROLD proposed his amendment:—

That it be referred to the Committee on the Scheme of Education to select, for the approval of the board, a course of readings from the Bible for the use of the board schools; the Bible in all cases to be used for such readings by teachers and children, and discretion to be reserved for the teachers to choose special passages out of such selection, as occasion may arise.

The rev. gentleman disclaimed the idea that he proposed this in any captious spirit, and he acknowledged the fair manner in which the motion had been submitted. He could not consent to the use of a text-book of the Bible for the board's schools, for that seemed to him to be the Professor's proposal, and he expressed the strongest possible objection to the use of an expurgated Bible, as that he looked upon as a dishonour to the Book.

Mr. WATSON seconded the amendment, and both that and the motion were strongly objected to by Mr. PEARCE.

Mrs. ANDERSON said she should vote against both, not because she thought every word in the Bible should be laid before children, for she agreed with the Professor's views in that respect, but she considered the matter might be safely left to the teachers. (Hear, hear.) With regard to the "scientific difficulty," she thought it would be very undesirable to look this difficulty up in a cupboard. It is more courageous to bring this out, and to leave the teachers to deal with it honestly by the light of modern knowledge. (Hear.) To shut up those difficulties would be to teach the children that there were things in the Bible the school board did not believe, while the bringing of them out would put the teachers upon their mettle to grasp these points.

The discussion was continued at great length, and among the speakers who followed were the Rev. Mr. Pictou, Mr. McArthur, the Rev. J. Mee, Mr. Smithies, and the Rev. B. Waugh.

The proposer of the amendment desired to withdraw his proposal, but this was objected to, and on a division it was rejected, the numbers being—for, 6; against, 33.

The original motion was then put to the vote, and it was also lost, the numbers being—for, 5; against, 35. Several members did not vote.

The Rev. J. RODGERS then moved that no portion of the funds of the board should be given towards the support of denominational schools. The mover desired that the motion should be adjourned; but this was strongly opposed, and warm complaints were made of the long speeches inflicted on the board. A division was taken on the point, and the adjournment till next week was agreed on.

On the motion of the Rev. Canon CROMWELL, a resolution was agreed to giving the Committee on Works and General Purposes power to consider and report what should be the terms of any arrangement to be made with the managers of any elementary schools in the metropolis who may propose to transfer their school to the board.

Two separate resolutions were then introduced and discussed. Both these proposed to alter the motion of Mr. W. H. Smith, M.P., carried some weeks ago—one to add two words, the other to reconsider the subject of allowing the use of another than the ordinary version of the Bible in certain cases. Both resolutions were rejected.

On the motion of Mr. REED, M.P., it was agreed that the board should adjourn after its meeting of the 5th of April to the 19th.

As the inspectors of the Education Department will no longer examine children in religious knowledge, that duty, in the Church schools of the metropolis, will be undertaken by the London Diocesan Board of Education.

### THE PROVINCES.

BRIGHTON.—At the weekly meeting of the board the following resolution was carried by nine to four, after a good deal of discussion:—

That in the schools provided by this board the Bible shall be read, and there may be given by the principal, or a responsible teacher, explanations and practical instruction therefrom suited to the capacities of the children—the provisions of Sections 7 and 14 of the Act being observed in spirit as well as in letter. Nevertheless, if sufficient cause be shown with regard to any particular school or district, it shall be competent for the board to exempt a particular school from the operation of this resolution, either in whole or in part.

The Rev. R. V. PACE in opposing the motion said he must decidedly and emphatically affirm that compulsion with religious education was a mistake. It seemed to him entirely at variance with the Christian faith. Christianity could not be promoted by compulsion. Most of the compulsory measures resorted to in this direction had been failures and grievous mistakes. He believed that half the worshipping population were outside the State Church because of



the compulsory spirit of that Church. Such a proposal was entirely at variance with the spirit of the age and modern legislation, and opposed to the convictions of a considerable and respectable portion of the community. He went in for compulsory secular education, but against compulsion in matters religious. The rates he must pay; and, so long as he paid them, he stood upon the principle that religion should be free; and he could not, therefore, consent to these being taken and applied to any religious purpose. Mr. DUDELL then moved:—

That the education provided by this board at the expense of the rates shall be regular instruction; under the permission, however, allowed by the Act, it shall be competent for the board to grant, on suitable application, the reading of the Bible and instruction thereon suited to the capacities of the children.

This was seconded by the Rev. R. V. PRYCE, but on a division it was lost.

EXETER.—At the Exeter Diocesan Board of Education on Thursday, presided over by the Bishop of Exeter, the Dean of Exeter (Dr. Boyd) strongly condemned compulsion. Bishop Temple thereupon spoke in favour of the principle. He confessed he had somewhat modified his views to the extent of believing that compulsion was not suitable in all districts. His lordship therefore counselled that for a time each district should decide for itself, but only that in this way preparation might be made for a general measure.

THE RELIGIOUS DIFFICULTY AT THE BIRMINGHAM SCHOOL BOARD.—The vexed question of the payment of fees to denominational schools, which has been under discussion for some weeks by the Birmingham School Board, was advanced another stage on Wednesday. The proposal of the Church party to pay money to denominational schools has met with opposition at every turn by the Dissenters. The interest of the contest is increased by the fact that the Nonconformist party, who had a large majority of voters at the election, were successful in returning only six of their candidates, having attempted to carry the whole fifteen. This minority has, in the course of the present debate, been turned into a temporary majority by the conversion of the chairman, a Churchman, who at the last meeting voted against his party and with the Nonconformists. The board was thus equally divided, the only Roman Catholic refusing to vote. The issues of the debates have, therefore, turned on the casting vote of the chairman. On Wednesday a special committee reported that it was not desirable to pay fees until the subject of compulsion had been discussed and settled, and that compulsory by-laws be prepared until new free schools had been erected. A resolution deferring the payment of fees till compulsory by-laws should be prepared was carried by the votes of the Dissenting members, and that of the chairman, being opposed by the Church party. A second resolution, that it would be impossible to enforce compulsory attendance until new schools had been provided, was also carried, and it was proposed to prepare by-laws for enforcing attendance at schools. Upon the latter motion, the Rev. F. S. Dale, Churchman, moved an amendment that the committee should likewise prepare by-laws for the payment of the fees of poor children. This was supposed to have been indefinitely deferred by the first resolution, and the chairman this time voted with his own, the Church party, and the amendment was, to the surprise and regret of the Nonconformists, carried. Thereupon the Dissenting members refused to act upon the committee, Mr. J. Chamberlain remarking that they could not accept anything that conceded the principle of payment to denominational schools. A committee was appointed without any member of the minority. The question remains in this involved position, and there does not seem any prospect of an agreement. At an earlier part of the proceedings of the board, the proposal to contribute towards the support of scholars at local industrial schools was strenuously opposed by the minority, on the ground that some of these schools are highly sectarian in their constitution. A report recommending such payment was referred back to the committee presenting it.

The "National Education League for Ireland" is holding meetings in Belfast and other towns to protest against the introduction of the denominational system. It is supposed that at the approaching meeting of the Irish Church Synod this question will be discussed from the Episcopal Protestant point of view, and opinions pronounced not only upon primary education, but the future constitutions and relations to the Church of the Divinity School now connected with Trinity College. The *Northern Whig*, with reference to proposed changes in the national system, says:—"We object to important alterations being made in the present system without Parliament being previously consulted. A Liberal Government ought to be desirous to uphold the constitutional authority of the House of Commons, and not to jealously narrow it."

THE ANTECEDENT PROBLEM.—The Professor in Natural Philosophy in a college, gave the class a problem to think of over night and answer the next day. The question was this:—"If a hole were bored through the centre of the earth from side to side, and a ball were dropped into it, what motions would the ball pass through, and how would it come to a state of rest?" The next morning a fellow was called up on this philosophical problem. "What answer do you give to this question?" asked the professor. "Well, really," said he, "I have not thought of the main question, but of a preliminary one: How are you going to get that hole through?"

## THE CIVIL WAR IN PARIS.

### DEFEAT OF THE INSURGENTS.

On Sunday the long truce between the Versailles Government and the Commune of Paris came to an end. At nine o'clock, about 2,000 National Guards marched on Courbevoie. They were met by Gendarmes and Gardes Forestiers. The captain of the Gendarmes galloped up to the Communists, waving his cap, with the intention of addressing them. A Zouave with the latter shot him dead. The action then became general. The Gendarmes took five Communists prisoners, and immediately shot one of them—an old man. Seventy-six guns from Mont Valérien swept the road on which the engagement took place. The Communists ultimately fled. Two rounds from mitrailleuses were fired by the Government corps. Twenty-five National Guards were killed; there was also a considerable number wounded. The last shot was fired at 12.30 p.m. The members of the Commune arrived on the spot when the affair was over. The National Guards still held Porte Maillot. To that gate battalions of artillery hurried in hot haste. Cries of "*Vive la Commune!*" everywhere filled the air, and the rappel was beat in all the quarters; the ramparts were armed with cannon, and the intensest excitement prevailed. The Boulevards and the Champs Elysées were crowded with groups questioning stragglers as they returned from the scene of the engagement.

From the detailed accounts of the fighting outside Paris on Sunday, it seems that the object of the engagement was to drive the insurgent National Guards from the position they had taken up at Courbevoie, Puteaux, Neuilly, Rueil, and Nanterre. To effect this, troops under General Vinoy left Versailles early in the morning, and advanced upon those places, which were soon taken.

M. Thiers, in his account of the engagement, says that the insurgents fled precipitately, leaving their dead, wounded, and prisoners behind. The soldiers were much exasperated, he adds, especially against the deserters.

The insurgents on their side have published a proclamation, in which they state that they have been attacked by the Government of Versailles, and that it being their duty to protect the city, they rely upon the assistance of the inhabitants for that purpose.

This was only the prelude to a more serious and general engagement. On Monday morning at six o'clock nearly 100,000 National Guards left the city in three columns, the left marching by Chatillon, the right of Neuilly and Clichy, and the centre by the Point du Jour. Fort Valérien, being attacked, made a vigorous reply, and cut in two the right of the Parisian force. The centre and left, being protected by Fort Issy, which was in the hands of the Parisians, advanced towards Meudon. The correspondent of the *Times* partially describes the encounter. He states that after the wild excitement of the preceding night, there was a strong muster of the National Guards on Monday morning, General Bergeret commanding, and the three columns advanced upon Versailles. Their right suffered severely on nearing the formidable fortress of Mont Valérien, and was at once broken up and dispersed: but on the south-east, the centre and left of the insurgents, backed by the fire of their own artillery on Fort Issy, were said to have gained ground upon the enemy in the direction of Meudon, where General Bergeret was, at ten o'clock a.m., asking for reinforcements. A force of 30,000 men with artillery was sent out to his support, under Gustave Flourens, but their joint efforts were thwarted by the steady behaviour of the Government troops, and the insurgents had on this side also to fall back at all points and to seek safety within the walls of Paris, where the disorder of their appearance spread general consternation. The following are extracts from the *Times* letter:—

The principal cause of the failure of the plan seems to have been a delusive impression on the part of the Communists that Fort Valérien would not fire upon them. In this belief they advanced close up under the guns, and even placed batteries within a few hundred yards of the fort. The commandant of the fort left them undisturbed as long as possible, and allowed a large number to march by unmolested to Nanterre and Rueil. When he at last opened fire, they were taken by surprise and thrown into utter confusion. A large number returned to Paris, crying out that they were "*trahis*." This retreat began before eight o'clock, and continued some hours. The *rappel* was beaten to collect reinforcements, but was little responded to. Meantime, those who had passed beyond Valérien found their retreat unexpectedly cut off by the fire of its guns. The fighting covered so much ground that it is impossible to form even the roughest estimate of the killed and wounded, but I think they must be very few in proportion to the number of men engaged. The Communists kept greatly under cover, and were attacked chiefly by shells, which did comparatively little mischief. I saw very few bullet wounds. About three o'clock Mont Valérien had ceased firing, and the fighting thereabouts seemed over. The gendarmes were galloping about in search of fugitive. I saw many of them brought in, and in their treatment of them the troops certainly showed none of that sympathy for the Communistic movement which they had been suspected of harbouring. The prisoners were loaded with curses and every form of abuse, and one caught in his uniform was received with blows from the butts of rifles. Three appeared to

run some risk of being summarily shot by the soldiers, but a General interfered with the remark that the proper treatment for such men was to despise them. Even the badly wounded obtained no sort of compassion, but were pitilessly jeered at. The animosity could scarcely have been more bitter. The *gendarmes* were conspicuous for it. I heard one say there was no occasion to look for ropes to tie the prisoners, as they would be shot on the slightest attempt being made by them to escape. Another told them that, but for the superior officers, they would be shot in any case. When I returned to the Pont de Neuilly, I found it strongly protected by the Communists. Four heavy guns had been placed behind the barricade on the Paris side of the river; more were brought down the Avenue de Neuilly as I passed. The gates were shut, and National Guards who tried to slip through after the ambulance carriages were resolutely refused a passage in spite of their remonstrances. Immediately inside the gate the popular excitement was very great, but further on, down the Champs Elysées and the Boulevards, Paris seemed astonishingly tranquil.

A Versailles despatch, dated Tuesday, says:—"Yesterday two corps of insurgents advanced towards Versailles, one by Meudon and Chatillon, the other by Rueil. Both were completely routed. Gustave Flourens was killed. The insurgents experienced heavy losses. The attitude of the troops, whose defection constituted the only hope of the insurgents, was beyond all praise. The insurgents in the forts of Vanvres and Issy fired on the troops this morning. They are being attacked in the redoubt at Chatillon; a speedy and complete success against them is expected."

M. Thiers, in a speech in the Assembly on Monday, said that the Government would deal severely with the ringleaders of the insurrection, but leniently with their dupes. The speech was much applauded.

A Paris telegram of Monday night says:—"An appeal has been issued addressed to the female citizens (*citoyennes*) calling upon them to assemble and march in columns to Versailles to disarm the army. In some parts of Paris the wildest excitement prevails, a portion of the population appearing literally to have lost their reason. Communication with Versailles is completely stopped; all the gates of Paris are rigorously kept closed, and only peasants with provisions are admitted at some of the entrances. It is rumoured that General Henry, Commander of the National Guards of Montrouge, is dead. The *Moniteur Universel* says that the 123rd Battalion attacked the Castle of Meudon at about half-past one to-day, but was repulsed with great loss by a battalion of Zouaves. The Commune has issued a decree by which MM. Thiers, Jules Favre, Picard, Dufaure, Jules Simon, and Admiral Pothuan are arraigned, and their properties seized and sequestered, till they have appeared before the tribunal of the people."

### FOREIGN MISCELLANY.

The Queen of Sweden died last week.

The mountains of Utah are yielding vast quantities of silver.

The Missouri Legislature is considering a bill to provide for the better education of the women of the State. It appropriates 50,000 dols. to build a college for women in connection with the State University at Columbia.

ANOTHER RED RIVER REBELLION.—A despatch from Chicago, dated March 14, states that advices had been received there from Pembina, to the 28th of February. They represent that another outbreak had occurred on the Reserve, which promised to be of a very serious character. The 1st Battalion of the Canadian Rifle Volunteers were in open revolt and held at defiance both their officers and the civil authorities.

THE FENIANS.—The Dublin *Irishman* publishes a scheme for an organisation of all the Irish-Americans into one "harmonious whole," which has been proposed in New York, by the "exiles" who recently left England for America as pardoned felons. The paper is signed by O'Donovan Rossa, Mulleda, Bourke, Power, and Walsh, who constitute the "Directory." John Mitchel has given his adherence to the society, which is to be called the New Confederation, and is to comprehend the various Fenian sections.

THE UNIVERSITY BOATRACE.—The annual race between the representative crews of Oxford and Cambridge Universities came off on Saturday. The public interest in the event was hardly up to the mark of recent years, but the race was nevertheless witnessed by a vast concourse of spectators. Oxford gaining the choice of sides, took the Middlesex shore, but the lead was taken from first to last by Cambridge. Before the race the general opinion was strongly in favour of Cambridge. While Oxford possessed greater strength, Cambridge was better trained, moved together in far more perfect form, and was superior in staying power. The style of Cambridge in the actual race was considerably above, and that of Oxford considerably below, the average of University crews, but the extraordinary pluck and endurance shown by the losing boat at the finish well-nigh falsified all the prophecies. In spite of wild pulling and wild steering, bad time and ugly feathering, the Oxford men succeeded in rowing their antagonists down by dint of sheer strength and dogged courage. Oxford was defeated by only a little more than half a length. At the close the crews were much exhausted by their tremendous efforts. The race was run in 23 min. 9½ sec.; the time in 1870 was 21 min. 30 sec.



## Literature.

## MR. JOWETT'S PLATO.\*

(Second Notice.)

It is superfluous to say that, in order to a perfect appreciation of the Platonic dialogues, the ability to study them in the original is essential, but the reader who has not a sufficient command of Greek for this purpose may rest satisfied that from this remarkable book of Mr. Jowett's he will derive not only a very clear insight into the teachings of the great philosopher, but in fact a much more intelligent view than he could obtain from a perusal of the original, unless he were able to bring to the work an amount of classical scholarship which is extremely rare. It needs something more than the mere capacity to turn the Greek into English to understand the real drift and significance of these dialogues, and there are few even of those who may thus have translated them for themselves who will not feel that a new light is thrown upon the whole by Mr. Jowett's version. It is not too much to say of it that while it has all the life and freedom of an original work, it preserves to an extraordinary degree the closeness and fidelity demanded in a translation. But valuable as it is, and delightful reading as the dialogues themselves are, and all the more so (despite the objection of some critics) for the very piquant and occasionally startling manner in which modern parallels are sometimes introduced, the value of the book is indefinitely increased by the Introductions, in which the general scope and purpose of each dialogue is explained, the character and position of the different speakers described, the line of argument followed by each traced out, and the conclusions of the whole indicated. There is no writer whose works require such treatment more than those of Plato, and certainly there is no one who has essayed thus to interpret them who has done it with anything approaching to the effectiveness of these suggestive Commentaries. As Mr. Jowett justly says in the introduction to the "Gorgias," "An eye for proportion is needed" (his own art of measuring) in the study of "Plato as well as of other great artists," and we may add that it is the possession of this faculty by Mr. Jowett which has given him so much success in a very difficult task. While always mindful of the dramatic unity which is a characteristic of these conversations, and which is to be detected underlying even the long and sometimes apparently irrelevant digressions that find their place in them, he is careful to guard against the extreme of those who "attempt to enforce the Platonic dialogue on 'the Procrustean bed of a single idea.'" To discern the leading purpose of each dialogue, to show how it is worked out, and what relation other topics which may be incidentally introduced bear to the centre idea, to point out the natural growth of the argument even where there is most apparent irregularity, is his great object, and he has succeeded in it mainly owing to the fact that he has not yielded himself to the dominion of any theory, but has brought to the task an independent judgment and great analytic power. The one quality, indeed, would have availed little without the other. It is easy to discard the views of others; it is not so easy for an expositor to work out an intelligent and consistent one of his own. Mr. Jowett has wisely abandoned all attempt to follow in the wake of Schleiermacher and others to arrange the dialogues into an organic system. "Any such arrangement (he says) 'appears to me not only to be unsupported by evidence, but to involve an anachronism in the history of philosophy.'" The inevitable result, too, has been that violence has often been done to the writings themselves; sometimes ideas extracted from them which they were not intended to teach, and in other cases important portions of them overlooked, because they did not fit in with the theory to be established. He therefore looks at them separately, developing with care the argument of each, and at the same time showing how far it is supplemented, carried out still further, and possibly corrected by hints in some of the rest. The principles on which he proceeds may be gathered from his very judicious statement in the introduction to the *Gorgias*, which, like the *Phædrus*, has special difficulties from seeming to have two or even more subjects:—

"There may be some advantage in drawing out a little the main outlines of the building; but the use of this is limited, and may be easily exaggerated. We may give Plato too much system, and alter the natural form and connection of his thoughts. Under the idea that his dialogues are finished works of art, we may find a

reason for everything, and lose the highest characteristic of art, which is simplicity. Most great works receive a new light from a new and original mind. But whether these new lights are true or only suggestive will depend on their agreement with the spirit of Plato, and the amount of direct evidence which can be urged in support of them. When a theory is running away with us, criticism does a friendly office in counselling moderation, and recalling to us the indications of the text."

Mr. Jowett has not even endeavoured to arrange the dialogues in chronological order, but has placed the Socratic dialogues together first, and in them has made a special group of those which contain memorials of the life of the philosopher. First, there is the *Meno*, in which we have an exposition of the views of Socrates relative to the Sophists, which supplies his answer to the question with which the dialogue opens, "Can virtue be taught?" It develops with great dramatic power the contrast between the popular and professional teacher by whom *Meno*, "a Thessalian Alcibiades, rich and luxurious—a spoilt child of fortune," has been instructed and the true philosopher who seeks to make him understand his own ignorance, and the view formed of both of them by Anytus, "the type of the narrow-minded man of the world," and the representative of that prevailing Athenian sentiment to which Socrates afterwards fell a martyr. Here, then we have a kind of prologue to the great drama which is wrought out in the other dialogues of the series. Of Anytus Mr. Jowett says, "The moderation with which he is described is remarkable, if he be the accuser of Socrates, and this seems to be indicated by his parting words. Perhaps Plato may have been desirous of showing that the accusation of Socrates was not to be attributed to badness or malevolence, but rather to a tendency in men's minds. Or he may have been regardless of the historic truth of the characters of his dialogue, as in the case of *Meno* and *Critias*. Like *Chærephon* the real Anytus was a democrat, and had joined *Thrasylus* in the conflict with the thirty." In his questionings, however, in the distaste which he showed for the reasoning of Socrates, in his failure to comprehend his true spirit, in the passion into which he was provoked and in the significant warning he addressed to the philosopher, "Socrates, I think that you are too ready to speak evil of men, and if you will take my advice, I would recommend you to be skilful," Plato is leading on with great artistic skill to the story of that outburst of ignorant prejudice and passion of which his beloved master was the victim.

The "Euthyphro" carries us a stage further. The evil seed has already begun to bear fruit, the impeachment has been framed, and Socrates is awaiting trial; "but before the trial proceeds Plato would like to put the world on their trial, and convince them of ignorance in that very matter touching which Socrates is accused." It is a dialogue, therefore, on piety, designed not to inculcate any opinions of the writer himself on the subject but to expose the weakness and fallacy of the popular opinions relative to the very virtue for want of which it is proposed to condemn Socrates. Euthyphro, who is one of the religionists of the day, has brought an action against his own father for the murder of a slave, and he does this in order to show his piety. Here, then, is the man who of all others should be able to instruct Socrates, who is waiting in the porch of King Archon to stand a trial for impiety, what this piety is. Answer after answer is given only to meet the criticism of Socrates and to have its insufficiency shown, and in the issue the question is left without reply at all. The covert satire which runs through the dialogue on the men who were proposing to sacrifice a life so noble and beautiful because it did not manifest a virtue whose nature they were unable to define, has never been brought out more clearly than in the admirable introduction with which Mr. Jowett has prefaced the dialogue, of which he observes:—

"The subtle connection of this dialogue with the *Apology* and the *Crito*, the holding back of the conclusion, as in the *Laches*, *Lysis*, and other dialogues; the insight into the religious world; the dramatic power and play of the two characters; the inimitable irony, are reasons for believing that it is a genuine Platonic writing. The spirit in which the popular representations of mythology are denounced recalls *Republic II*. The virtue of piety has been already mentioned as one of five in the *Protagoras*, but is not reckoned among the four cardinal virtues of *Republic IV*."

The true spirit of the "Apology," one of the noblest defences of truth and innocence against the accusations of prejudice and passion ever made, has been exactly caught by Mr. Jowett. It is not so much an appeal either to pity or to justice, as it is a manly and defiant protest on the part of Socrates against the injustice of his persecutors, which, had it been spoken, would have left him triumphant and master of

the field, notwithstanding the adverse issue of the trial, and in this respect it certainly agrees with the statement of Xenophon, relative to the speech which Socrates actually addressed to his judges. We now, however, view it as the "Apology" of Plato, and that apology consists in the portraiture of the life and character of the great master as they presented themselves to a loving disciple. As a work of art, Mr. Jowett pronounces it perfect, the effect being increased rather than weakened by the apparent absence of method and general looseness of style. In it "there is an ideal rather than a literal truth; much is said that ought to have been said, but was not said, and is only Plato's view of the situation. And we may, perhaps, even indulge in the fancy that the actual defence of Socrates was as much greater than the Platonic defence as the master was greater than the disciple. But in any case some of the words actually used must have been pre-served." The "Crito" is regarded as a kind of supplement to the *Apology*, completing the portrait of the man by exhibiting his obedience to the laws as the other expresses his uncompromising treatment of judges who were listening to popular clamour, instead of obeying the voice of justice alone. The picture thus furnished by these two marvellous discourses is the most sublime and impressive to be found in the records of ancient heathenism. Socrates is here a man firm in his loyalty to truth, conscious of the righteousness of his cause, and therefore disdaining all unworthy submission, rejecting everything in the shape of artifice that might have softened the hearts of his judges, and seizing the opportunity rather to inculcate some of those high views of virtue which he had been in the habit of teaching. Sophistries Mr. Jowett points out there are, especially in his "cross-examination of Meletus," who is easily foiled and mastered in the hands "of the great dialectician"; but these are partly the faults of the age, partly the results of the argumentative temper and habit which Socrates had cultivated. It is when he rises into a higher region, when he expresses his scorn of a life which if it were preserved at the cost of honour would lose everything which was worth living for, when he prophesies almost in the spirit of a Hebrew seer that his death would not be the end of his teaching, but rather the seed of many who should follow in his steps, that we see how lofty the ideal Plato had before him. In exhibiting Socrates thus, Plato did not intend, in Mr. Jowett's opinion, to give the idea that he had purposely provoked his judges. "His irony, his superiority, his audacity 'regarding not the person of man,' necessarily flow out of the loftiness of his situation. He is not acting a part upon a great occasion, but he is what he has been all his life long 'a king of men.' He would rather not appear insolent, if he could avoid this. He is not desirous of hastening his own end, for life and death are simply indifferent to him. But neither will he say or do anything which might avert the penalty."

But grand and noble as Socrates appears here, more touching still is the representation of him in the "Phædo," the dialogue in which, perhaps, we have the finest creation of the Greek intellect. Of its reasonings on immortality and its general relation to Platonic philosophy we shall speak subsequently. At present we simply note its sublime tone, its singular beauty both of thought and language, its artistic skill. Mr. Jowett describes it thus:—

"Some elements of the drama may be noted in all the Dialogues of Plato. The *Phædo* is the tragedy of which Socrates is the protagonist, and Simmias and Cebes the secondary performers. No dialogue has a greater unity of subject and feeling. Plato has certainly fulfilled the conditions of Greek, or rather of all art, which requires that scenes of death and suffering should be clothed in beauty. The gathering of the friends at the commencement of the Dialogue, the dejection of the audience at the temporary overthrow of the argument, the picture of Socrates playing with the hair of Phædo, the final scene, in which Socrates alone retains his composure—are masterpieces of art."

Such masterpieces repay study at all times. The whole tone of thinking and feeling belongs to an entirely different world from that in which we move, but not the less is there much to instruct in these records of so remote a past, and we owe a debt of gratitude to one who has given us such facilities for their study. They may do something to disturb the self-complacency of these days, as they teach us how much of this wisdom was anticipated centuries ago; and yet in showing us how much the world has received from the Hellenic mind, it enables us the better to appreciate the need there was for that light the Gospel has given, and to realise the greatness of the distance which separates even the noblest men of that heathen world from those who have been taught by the Son of God. But of the leading features of the Platonic system we propose to treat in another article.

\* *The Dialogues of Plato*. Translated into English with Analyses and Introductions. By B. JOWETT, M.A. Four Vols. (Oxford: at the Clarendon Press.)



### "AN EARNEST PASTORATE."

An affectionate, truthful, open, but firm character looks out upon us from the portrait prefixed to this valuable little work. Such a man, and far more, was the Rev. Alexander Leitch, minister of the South Free Church, Stirling. Few of our readers probably ever heard his name; he took little part in public discussions, was seldom or ever seen upon the platform; never heard in the General Assembly of his Church, and yet, when he died, all Stirling mourned for him. On the day of his burial, we are told, "the shops were shut, all business was suspended; the streets were full of people whose aspect indicated the presence of some common sorrow." A man must have been, in some sense, a great man for his death to have elicited such universal and spontaneous manifestations of grief. Alexander Leitch was great in heart, great in goodness and faithfulness, great in spiritual service to all who came near him and whom his influence could reach. And so, from the Roman Catholic priest to the Congregational Dissenter, all gathered round his grave with the feeling that a prince in God's Israel was dead.

The life that Mr. Leitch lived was in no respect an eventful one. Its outer facts are the facts that belong to most Scottish ministers. We find him in early life studying in Glasgow for the ministry of the Established Church of Scotland, and taking his Master of Arts degree at sixteen—a fact indicative of that diligence and conscientiousness in labour which characterised him through life. Next we find him as tutor; then, in 1825, called to the ministry of a chapel-of-ease at Gartmore; in 1832 removing to Stirling, and remaining there until the time of his death, in 1868. The whole of this period was filled with arduous, earnest, self-sacrificing, devoted labour, made up, from beginning to end, of what some men would term littles, but worth more, as all such work is, than any amount of spasmodic but ill-sustained effort. If any man wishes to know how to be a successful minister of Jesus Christ, he will find the knowledge in this unpretentious life. Something, in Mr. Leitch's case, must be said for a naturally ardent and loving disposition, but, in a human sense, the main secret of his power lay, we should judge, in extraordinary faithfulness in small things. In this respect his life may be, to many, equally a rebuke and an example.

Mr. Leitch belonged to the Evangelical party in the Established Church, and was an Evangelical when little else but a dead Moderatism was anywhere to be found. As lazy men hate no class of persons so much as they hate active men, it is not to be wondered at that he met with some opposition; but of what kind we do not know. It seems odd, now, to read that an Evangelical clergyman, some thirty or forty years ago, was distinguished from the prevailing Moderatism by these characteristics—"first, associating with other good men in the revival of religion at home, and its propagation abroad; and, second, helping the Constitutional party in the Church to recover the rights of which the Establishment had been unjustly deprived." That is to say, piety and zeal were accompanied by a love of ecclesiastical liberty and a sense of the disgrace attending the Church's bondage. Mr. Leitch felt this disgrace thoroughly, and although he did not leave the Assembly Hall with the four hundred in 1843, he left the Establishment immediately afterwards, and took up his lot with the Free Church. Mr. Walker writes plainly and truthfully of this struggle. "It commenced," he says, "not in consequence of certain individual ecclesiastics having adopted new views of the abstract rights of the Church, but as the direct result of a revival of religion. The Scottish people came to take a deeper interest in the Gospel generally." Here we have a wider philosophy than Mr. Walker apprehends. State-Churches have always been co-existent with a low religious life, and are inconsistent with the simplicity of a pure conscience. Mr. Leitch, like many of his brethren, held, no doubt to the last, to the theory of a religious establishment, but he was a man whose nature could grow. He would not now have supported, as he did in 1833, a resolution that "the novel associations called voluntary Church societies must be of brief continuance and productive of injury to the cause of true religion."

Mr. Leitch remained in Stirling after he left the Establishment, and many people followed him. It was as a Free Church minister, we apprehend, that he did the best of his life's work. A genial, open, hospitable man, very

fervent, wonderfully diligent, full of prayer, and full of labour—such he seems to have been. It is not often that we find a man of Mr. Leitch's temperament a systematic man, but he was methodical even to the smallest details. He kept a record, regularly written up, of everything that he did, and he did nothing without thought and labour. Thought and prayer before every visit, thought and prayer before every public prayer, thought and prayer before all writing and all other work, seem to have been the settled habit of his mind. He was one of the rare few who began their sermons early—he began his on the Sunday evening after the Sunday's work—a week, that is to say, in advance—and kept at them little by little from day to day. Some specimens of his sermons are given in this volume; we cannot say that there is any lack of freshness in them, but there is that fullness which is not obtainable without time and reflection.

A rare loving nature this man must have had! Like other fathers, he had to see his sons leave his roof. One of them came early to London, and every day, without intermission, for seven or eight years, and until death, the father wrote to him. We can read, perhaps, more of the man in this fact than in anything else. We can see his anxious love, his attention, his systematic habits, his work and his wisdom in this single fact. Though in London, the young man was as it were kept at home, under the home-roof, in the father's eye, never out of the father's heart. Some extracts from these letters are given. They relate to all subjects, domestic, local, political, literary, religious, just such talk as no doubt there was at the evening fireside, and such counsel as a good man could so well give.

Mr. Walker has done his work well, but could have done it better. He has given too much of other people—especially of other people's letters—and too little of Mr. Leitch himself. The portrait wants more filling up, and there must have been plenty of materials for it. But we have been glad to get what is given, and therefore will not say another word of complaint. Any such record as this of an "Earnest Pastor" is of very high value.

### AGNES ELIZABETH JONES.\*

This volume has an interest beyond the facts of the individual life which it records, though that was truly a great and noble one. It is properly an appeal to the women of England to come forward and help in a great cause. This is the note which is struck in the preface, with decided hand, by Florence Nightingale; and the work throughout is conceived in faithful keeping with this note. Had it been otherwise, indeed, the biography would have lost much. Miss Jones was one of the most modest, self-denying women of whom it has ever been our lot to read. She shrunk with an almost morbid sensitiveness from any chance of publicity. When engaged in one of the most responsible and laborious positions as head of a gigantic city workhouse, her greatest trials seemed to have arisen from the solicitous attentions of strangers. To have to wait upon those suffering under most loathsome diseases was not felt by her to be any infliction; to witness traits of terrible depravity, which would only have shocked and stunned most ladies of refinement, only nerved her to greater exertions, which scarcely ever failed of marked and marvellous results in the end. But when fresh friends rally round her in her new position, and send her presents to relieve the dingy aspect of her own room, she is overcome with a sense of unworthiness, and is tormented with fears lest she prove undeserving of benefits like these. Such being the spirit in which Miss Jones wrought, clearly it was needful that her story should be subordinated to the claims of the great Christian work in which she engaged. If, then, the memoir is lacking in literary brilliancy or effect, this is amply atoned for by the simplicity and earnestness which obtain throughout. The biographer has wisely let her sister herself speak wherever that was possible; and, as Miss Jones had literally no aims or objects of her own apart from the great work of hospital nursing, we have in this little biography the most powerful plea on its behalf that has probably ever been put forward. And, as the pressing problems of the time more and more run up into this practical one of dealing with our fallen and outcast population, the book is a thing of real national importance. We shall therefore, perhaps, be excused for devoting more space to it than the mere size of the book in itself might seem to justify.

Miss Jones is all unconsciously an exemplar alike in her early and undivided consecration of

herself to the service of the poor and stricken, and in her patient submission through long and weary years to a full and perfect discipline of training. From mere girlhood, she cherished the dream of being a missionary. While yet in her teens, and while desirous to relieve her ailing mother from some of the responsibilities of housekeeping, she commenced a regular system of visitation of the poor and sick round about her home at Fahan, in Ireland. She walked great distances and exposed herself in all kinds of rough weather. All her spare time was spent in this kind of work. She sought no other recreation or relief. In the course of a trip to the Continent with her sister and aunt, she had got a glimpse of Pastor Fliedner's Deaconesses' Institute at Kaiserswerth; and, though she only returned with new zeal to her work among her poor Irish people, it became more and more clear to her that she must seek training before she could be so widely useful as she might. Kaiserswerth she never ceased to think of, but home ties and claims were strong; and she did not manage to realise her wish till 1860—six years after her first visit. Gently nurtured, and with utmost refinement of mind and character, she submitted cheerfully to the ordinary work required of the deaconesses,—scrubbing floors and doing other menial offices, till her hands festered, when all her regret is that she cannot persist in performing her stated duties. The devout spirit in which she did all her work appears in such extracts as the following from her journal:—

"Having made my bed and arranged my room before breakfast, I went to the hospital, and am to-day happier than I have yet been, for I was allowed to do many little things for the patients—make beds, dress wounds, hear a child her lessons, and help a blind one in her preparations for the Pastor's evening class. . . . The cleaning and keeping my dominion in order is such a business. Sweeping and washing the floor of the three rooms every morning, two stoves which must be black-leaded weekly, each taking an hour; weekly cleaning of windows, tins, dinner chest, washing of bandages, &c.; besides the washing up after each of our five meals—keeps me busy. I am beginning to feel quite a motherly love for my boys, and they improve daily."

She always acknowledged that she could never have done what she afterwards did had it not been for the implicit obedience learned during her half-year's stay at Kaiserswerth.

Returning to London, she is for some months associated with Mrs. Ranyard in her noble work amongst the low slums of London; then she goes to St. Thomas's Hospital for a year's further training, at the end of which time she is called to undertake the charge of the Liverpool Workhouse Hospital, where she spent three years, and where she died of fever caught from one of the patients she had been nursing. Her life in the Liverpool Workhouse is one of ceaseless, patient heroism. Her sister mourns the lack of details as to her work during these three years; but we have enough to assure us on that head. She brought peace and order amongst a community of 1,400 persons, which the police had found it very hard to keep in check; and not only so, but she so touched their hearts and sympathies, that many of them became Christian!

"Her life there was too busy a one to allow time for much writing, and her home letters dwelt on the little details which she knew would interest us, and give no idea of the greatness of her undertaking or her plan of operations. . . . It was one of the characteristics of her work that she never overlooked the individual in the community, but cared for the pleasure of each, as if they stood alone. She had great faith in the softening influence of happiness, and her tender heart went out in active sympathy for those, who, immured for life in these hospital wards, had ceased to expect that brightness or gladness would ever come to them."

We have here and there very suggestive glimpses:—

"Clouds and sunshine so alternate in my life that you could scarcely sympathise with one before a change comes. I have now more than a hundred at my Bible-class, and really if I lift my eyes, their earnest looks and fixed gaze almost overcome me. It is a great responsibility. I was so amused at the old men the other day calling themselves my children. Many of the patients look on me as a kind of house-surgeon. I go to see and direct the dressings with the worst cases, and sometimes do the thing myself to show how. The other day a man asked me to come every day and dress his foot; it had been so much better since I had been at it. I have been reading for the probationers every week on medical subjects, but it is a great anxiety to me to think how little they know as yet. This morning I have been much with a poor dying thief who is in the agonies of lockjaw. He seems to try to pray, and to like me to speak to him. I think he would tell me his history if he could; but speaking is difficult, and the paroxysms come so frequently."

And again:—

"Work never was harder than now, for great changes are going on, and the place is upset. I have one bright spot, however. The 'wild beasts' I told you of in our class, sick nursery mothers are taming wonderfully, and I hope their fights, like the men's, will soon be matter of history. . . . You may fancy how happy I was when Christmas-day was over without any fighting and little drunkenness. Of course, the smoothness was not unruffled; but I was glad to have so much. The sick nursery mothers were a great care, but we got them

\* *An Earnest Pastorate. Memorials of the Rev. Alexander Leitch, M.A., Minister of the South Church, Stirling.* By the Rev. NORMAN L. WALKER, Edinburgh: Andrew Elliott.

\* *Memorials of Agnes Elizabeth Jones.* By Her Sister. With Introduction by FLORENCE NIGHTINGALE. (Strahan and Co.)



safely through the day by giving them a tree and magic lantern show to themselves. The men and their scourers behaved admirably; one female patient and some scourers on that side were rather the worse for the liberal ale allowance which is a great temptation; but for 1277 patients, 130 scourers, 60 nurses and 20 carriers—a total of 1,487 to give us no trouble was a great triumph. I was glad to get all to bed on Christmas night. It was twelve before the nurses finished their games, and my back was breaking. I was very tired yesterday; but as a headache sent me to bed in the afternoon I had a long rest and am all right again."

A great triumph truly! A triumph, too, which was the outcome of such complete abnegation on the part of the lady-superintendent as could only have sprung from a life lived very near to the Cross of Christ. In no other way can such a surprising reformation be accounted for. Well may Miss Nightingale speak of the myth of Una and her lion being here revived before our very eyes! The scum of Liverpool—the thieves and pickpockets and prostitutes—here for the first time in their miserable lives realised what love was. When she stepped in their quarrels ceased, and they welcomed her and waited upon her words like children. But this was not achieved by any affectation of importance or austerity. Goodness here walked in her most attractive guise. Miss Jones spared no pains to show how much she desired to secure their happiness by innocent enjoyments often purchased at the cost of her own much-needed rest.

Miss Nightingale rightly says that she knew nothing of "mortification for its own sake." Indeed, it is surprising how complete was her enjoyment of the beautiful, and of all simple pleasures. This was one of the main secrets of her influence. She was no recluse; but could sympathise warmly with many interests in which she could not actively share. Her delight in nature and in flowers and pictures was fresh and childlike to the end. It is astonishing, indeed, how her usually plain and unvarnished composition is touched with graceful enthusiasm and colour, when she has to record a healthy permitted pleasure in the enjoyment of nature. Thus she writes in one of her early journals at Fahan:—

"April 13.—I felt much the soothing influences of the scenery to-day; the bank of wild-roses on the sand-hills above the strand; the sunset seen from Buocrana; then the full moon in all its grandeur, sailing over the sky and then disappearing behind a heavy cloud, silvering its outline; all these, one after the other, came with a force that seemed to speak peace. It is your heavenly Father which gives you this enjoyment. I did bless Him for my creation, and for that of this lovely earth."

Another very noticeable thing about Miss Jones is the reluctance she felt to lay down any law for others with respect to the special work in which she was engaged, and to which she had unfalteringly consecrated her every faculty. In spite of much that is similar in the two characters, we find here a slight contrast between her and Miss Nightingale. Miss Nightingale has more of what might be called the *compulsive* temper. She sees little difficulty in the way of many following her in the noble course she has pursued, and is apt to make little allowance for the claims that are certain to weigh heavily in the balance against a woman taking such a step. Miss Jones has as absolute faith in her own calling to her work as any person ever had—she had sacrificed as much of comfort as was possible almost—and yet she is full of allowances and gentle consideration for the doubts and difficulties of others. There are many instances of this in the volume; and we are not sure but that it will, on this account, be all the more powerful to draw others to the work. For they must feel that here is an unvarnished tale which puts forth no "taking" inducements, and which yet clearly proclaims in every page, that there cannot possibly be a pleasure of purer and more enduring fibre than the pleasure of self-sacrifice. This cannot fail to appeal to many serious, thoughtful women, who are anxious for work in a good cause, but whose way is not yet quite clear before them. As such—as a record of a heroic, self-sacrificing life, we most warmly recommend the book, confident that to not a few hearts it will carry a message, and that to some it will bring the gladdening sense of a clear course on which they may walk in the fruitful service of God and man.

#### MISS YONGE'S MUSINGS ON KEBLE'S POETRY.

John Keble more than most men interpreted his theories by his daily practice. Right or wrong as these may have been, they had tangible illustration in his conduct. His life thus has a sort of strict self-containedness and simplicity which are far from common in these times. It

\* *Musings over "The Christian Year" and "Lyra Innocentium."* By CHARLOTTE MARY YONGE. Together with a few Gleanings and Recollections of the Rev. John Keble, gathered by Several Friends. (J. Parker and Co.)

was wrong to doubt, and therefore he never permitted himself to view his favourite doctrines apart from the associations with which they had come recommended to his heart from earliest infancy. Hence there is a certain severity and narrowness of sympathy about him, in spite of a vein of self-depreciation and humility marking all that he does. He leans on tradition, but tradition had haply proved inefficient, had it not been for the bright examples of consistent faith which he was blessed to have very intimate knowledge of in his own home-circle. He never wandered far from home. His faith was fed by contact with choice examples, and was very much dependent on their influence. It did not affect to be self-sustaining. It is strong, not in itself, but in the helps which it knows better how to use than do the great bulk of Protestants, with their rights of conscience, and what he held to be their false freedom of inquiry. This is the root at once of the High-Church pride and self-depreciation. And in few men do these elements play a more distinct part than in John Keble. What redeems him from the charge of religious egotism is his complete independence of opinion. He was a devotee, but he was no sentimentalist; and, though he laid a very strict plumb-line to his daily doings, his own inmost approval was all that he craved. Above all, his tendency to self-analysis is continually corrected by the need felt for the doing of active duty; so that a whiff of real humanity stirs through his mediævalism and drives the dust away. It was a happy thing for Keble that his parish was a quiet, rural one, in which he could work to purpose and with satisfaction, though he did not need to face the opposition of such evils and scepticisms as are now rife even among the poorer classes in large towns. Such experiences would have sadly disturbed his equable self-content and frozen up the springs of poetry in his heart. He needed quiet and sheltered companionship.

His poetry was strictly a record of his own moods and inner experiences. He would have held in horror anything like fancy or make-believe being imported into his song. And this idea he stretched out so as to cover all poetry whatever. "It was hardly possible for him to be a very enthusiastic admirer of any poetry, unless he had at least conceived a good opinion of the writer." And this canon he never ceased to have in his eye as guide and warning. Thus arises the sharp biographic quality of his poems. What he was, they best tell us. They are a faithful record from day to day of his inner life, which was the real one. Outer events and incidents are but the thread on which he sometimes strings his pearls—the canvas on which he paints. It is not unreasonable to suppose, therefore, that much in the poems will not be fully understood till something is known of the facts of his life. Miss Yonge has done much to supply this commentary. She seems to have been a privileged visitor at Hursley Vicarage for a long course of years. During the period when Mr. Keble was most poetically productive, she was ever coming and going. She has gathered up many habits and traits of character, which throw light on the verses; and has related not a few incidents which, as they suggested special poems, have more than a passing interest. It is surely very characteristic of Keble, that, when deprecating what has been called "landscape Christianity," he should look back with a glance of self-reproach at the "Christian Year" as having done something to introduce and to encourage this tendency. Miss Yonge writes:—

"Precious as the last summer was, there was little of the old kind of intimate talk on the most deeply interesting subjects. On that first day a lapse into the usual style did harm, and, aware of being an eager talker, I thenceforth shunned any exciting matter. Once, indeed, he looked at some papers I had shown Mrs. Keble, intended for a book that never came to any good, and which he thought tended to that kind of dealing with Scripture which has since been described as landscape Christianity. He spoke of the style having been ascribed to the 'Christian Year,' I think with a certain amount of regret at having in any way given occasion for it, and warned me against it. Not going into all the reasons, of which, I think, the chief were the danger of materialism, of explaining down the supernatural, of trenching on the typical system, and of irreverence in dealing with Scripture characters by free imputation of motives, and drawing them into common life."

And so faithful was he to his own convictions on such matters, that he would no doubt have pared away from the poems what is most imaginative and distinctively poetical, had it still been in his power to do so. He had no idea that his poems would be so privileged to interpret to the Christian Church her devotion and desire after higher life; and indeed his own intention was to go on improving the series, so that they might be published, if it was judged expedient, only after he was out of the way. He seldom or never referred to the book himself, and often exhibited impatience at the

mention of it on the part of others. "In that house that book could only be openly produced as elsewhere, if its writer chanced to be absent, so sensitive was Mr. Keble about it."

Yet in spite of all this severity, it is surprising to notice the presence of a quiet humour, which makes itself felt in the midst of the most grave discussions. "We talked over Charles I.," writes Miss Wilbraham, "and Mr. K. was quite interested to hear of our ancestor's falling sick with grief on hearing of the King's death; but when I rather apologised for the said ancestor's having got well again, he broke into a hearty laugh."

There are many instances of this, showing a surprising buoyancy of character that remained untouched by the self-watchfulness which he had assiduously cultivated; and here, no doubt, we have the secret of his success in attracting and teaching children and young people, in whose presence he was once again as a child. Little glimpses such as these are not without their own value. There are many of Keble's poems—and those too the best of them—which belong, not to the Church of England, but to the Christian Church. The Christian Muse acknowledges no sect. It was only in the framework and conscious construction of the "Christian Year" that Keble wrote directly for his own community. The Church will, in time, select what suits her—nay, she is even now in the process of doing so. Everything, therefore, that tends to add a new interest to the poems is valuable to the Christian community; and, though we deprecate some of the special tenets with which Mr. Keble's name is identified, yet we confess to having read this book with peculiar pleasure; and to having turned from it to the poems themselves with fresh interest, because of the new lights which in many instances are cast over them. In certain respects Miss Yonge's book supplements the "Life"; and it should be read by everyone who wishes to get a familiar and homely view of a man who is well worthy of being known in spite of his faults and extravagances of opinion. A nearer view tends rather to remove prejudices than to confirm them; for what is narrow in Keble is seen to be bound up with very beautiful traits, which we cannot help admiring in spite of their concomitants.

#### BRIEF NOTICES.

*History of the Church in the Eighteenth and Nineteenth Centuries.* By K. R. HAGENBACH, D.D., Professor of Theology in the University of Basle. Translated from the last German Edition, with additions, by the Rev. JOHN F. HURST, D.D. In Two Volumes. (London: Hodder and Stoughton.) These two portly octavos contain lectures, delivered apparently in the discharge of the author's functions as Professor of Church History at Basle. They are the continuation of a series; the lecturer refers to his previous illustrations of the sixteenth and seventeenth centuries. Dr. Hagenbach's style is clear, and his development of his subject lucid; his lectures are vivacious and interesting, while they avoid a fault which has become too common in historical lectures, the neglect of didactic purpose and the failure of accurate representation in the attempt at the picturesque or the dramatic. A great deal of reading has been necessary to fit the author for his task, and the skill of the scholar is evident throughout. His delineations of English ecclesiastical history during these centuries are not wholly accurate, nor do we think he apprehends the relative proportions of the various English ecclesiastical movements. His authority as an historian of the German and French Churches is high. Dr. Hurst has occasionally done well in adding footnotes, dissenting from his author's conclusions. Especially is Hurst's criticism timely and suggestive on the 28th page. Hagenbach shows himself ignorant of the very alphabet of religious toleration; in his treatment of this subject we see, what we have noticed in others besides himself, a lack of sound judgment and practical ability that makes a considerable deduction from the much-vaunted excellence of German scholarship.

*God: Conferences delivered at Notre Dame in Paris.* By the Rev. Père LACORDAIRE, of the order of Friars-Precursors. Translated from the French, with the Author's permission, by a Tertiary of the same order. (London: Chapman and Hall.) We do not love Lacordaire's rhetoric. It is inflated almost to insincerity, and disfigured by frequent affectations. Such themes as are treated in this book demanded an altogether different style. In Lacordaire, manifestly, "the style is the man." The very thought would only have occurred to him under the influence of rhetorical excitement, and the sympathetic anticipation of his audience. Sometimes a train of thought, really valuable, is suggested; at others, he is carried along a course of fallacy. The translation of these "conferences" is not always into good English.

*Saving Faith; or the Faith by which the Sinner is consciously united to the Saviour practically considered.* By JAMES MORISON, D.D. Ninth Thousand. Rewritten. (London: Hamilton, Adams, and Co.) We



do not wholly accept Dr. Morison's metaphysics; but this book is written so earnestly and simply, manifestly with the intent of helping perplexed souls; it is too so devout, so sound in its practical piety, so well fitted, in short, to fulfil the purpose it has in view, that we are compelled to refrain from criticism and give it a word of hearty commendation.

*The Prophet's Mantle; being Scenes from the Life of Elisha the Son of Shaphat.* By the Rev. JAS. MURRAY, Minister of Old Cumnock. (Blackwood and Sons.) In so far as the circumstances of Elisha's life and work as furnished in the Scriptures are recounted in this book, there is nothing to complain of on the score of omission. On the contrary, every little incident is made the most of; and what the record does not give, imagination and conjecture have done their best, with pre-Raphaelite minuteness, to supply. But the title of the book begets an expectation of something more than this. The mantle of the mightiest of the prophets should surely cover something more than historical details; and one naturally asks, What about the spirit and character of Elijah's successor? The book, however, is almost entirely silent on these points, and consequently its perusal produces a feeling of disappointment which the scenic effects of the descriptions tend rather to increase than to mitigate. We cannot but feel that had the writer been more in sympathy with his subject, he would have produced effects both broader and deeper than those resulting from microscopic delineation. Indeed, there is a tendency throughout, to lose the leading points in a multitude of details, each one the peg for a moral, not always obvious or appropriate. The following is a specimen:

"Let no one be too rash in judging his brother as to the means which he may find it expedient to use in preparing himself for appearing before his God. Elisha must have a minstrel to soothe his agitated mind before he can venture to approach the Throne of Grace; and perhaps it might be well that those who have conscientious scruples about the use of instrumental music in Divine worship, should consider still more carefully whether their objections to such aids to devotion are well founded. The Scriptural argument against them is not quite so obvious as that everyone must think it decisive; and the only argument which unaided reason furnishes is, that the human voice is the most perfect of all instruments, whilst indifferent singing is a smaller evil than indifferent playing; and nobody knows where the matter might end—for instrumental music once admitted into our churches, it might lead the way, in some cases, to violins, banjos, and all sorts of dissonance."

*At Jesus' Feet.* By R. C. MORGAN. (London: Morgan, Chase, and Scott.) A series of papers on "Christian Doctrine, Life, and Work," reprinted from the *Revival*, and characterised by great earnestness of tone and fervour of feeling. At the same time it is not a book which we can honestly recommend to readers of thought and taste. The connection between the titles of the chapters and their subject-matter is frequently remote, and the writer's remarks rambling. The book abounds with Scripture metaphor and phrase to such an extent as to invest it with an air of unnaturalness, detrimental alike to its acceptability and usefulness.

*Alice Leigh's Mission.* (London: the Religious Tract Society.) Alice Leigh is the only and orphaned child of a London artisan, through whose addiction to drink she has become a cripple, and who, while he loves his child, has brought her to the verge of destitution through his drunken habits. The "mission" of Alice is the reclamation of her father, whom she dearly loves, through a period of severe trial, repeated discouragements, and great personal suffering. The story of this mission, closing with her death, is simply and touchingly told, and is well calculated to awaken a responsive echo in a child's heart. The book is very suitable for a Sunday-school reward.

*The Christian Princess.* Memoirs of the Grand Duchess Augusta of Mecklenburg-Schwerin. (London: Morgan and Chase.) As the record of sterling piety in the wearer of a crown, this little memoir will be received with interest and read with profit. In it we see how works of true practical charity, strict attention to family duties, and the cares and ceremonies attaching to the highest position in the State, may all meet in one individual. The princess died in 1863, at the age of forty, deeply lamented, not only for the works of charity which she had initiated, but for the close personal interest she evinced in their management, and in each of the inmates of the charitable institutions with which she was connected.

*The Forget-me-not; or, Christ and the Believer.* Sixth Edition. (London: Macintosh.) A devotional "crutch," in the form of conversations between Christ and the believer, embodying the leading truths and doctrines of Scripture. In the first part the appeal for remembrance lies from the believer to Christ; in the second part, from Christ to the believer. We congratulate the author on having received "very gratifying information of its utility from pious Christians." For our own part, we should prefer to run alone.

"Can you manage to give my son one of the prizes at the exhibition?" asked a mother of a teacher. "No, madam," was the reply. "Your son will stand no chance; he obstinately persists in idleness." "Oh, but then," exclaimed the fond mamma, "if that's so, you can give him a prize for perseverance!"

### Miscellaneous.

**A NEW SWEDISH RAILWAY.**—A prospectus appears in another column of the Nassjo Oscarshamn Railway Company or Eastern Railway of Sweden, and of the issue of 180,000*l.* debentures at 78*l.* each, bearing interest at 5 per cent. per annum on the redeemable value, viz., 100*l.* The railway is ninety-four miles in length, and runs from the port of Oscarshamn in the Baltic to Nassjo, where it joins the State line of Gothenburg. When completed a direct railway communication will be established between the Baltic and the North Sea. Messrs. Morton and Sons, of London, have undertaken its construction. Thirteen miles are already opened, twenty miles further will be opened before the summer, and the whole is expected to be completed by July, 1872.

**THE ROYAL ALBERT HALL OF ARTS AND SCIENCES** was opened on Wednesday by the Queen, in the presence of the members of her family who are now in this country. The vast edifice was open for the reception of ticket-holders two hours before the arrival of the Royal party, and by the time Her Majesty and the Prince of Wales reached the building, the arena, the balcony, the amphitheatre, and galleries were filled. The Royal procession entered about half-past twelve, when the Prince of Wales read an address, to which the Queen replied that she was glad to be present at the opening of the Hall, and gave it her earnest wishes for its complete success. The Bishop of London having offered up a special prayer, the Prince of Wales, by Her Majesty's desire, declared the Hall open. Both on the way to the building, and on the return journey to Buckingham Palace, the Royal party was received with cordial cheering by the assembled crowds.

**THE WESTMEATH COMMITTEE.**—The committee appointed to inquire into the state of Westmeath has agreed on its report. Refraining from making any recommendations, and limiting itself strictly to a statement of the facts disclosed by the evidence produced before it, the committee finds that, in regard to agrarian crime, disaffection, and illegal combinations, the state of Westmeath and parts of Meath and King's County is as bad as it could be, and, moreover, that many persons of respectable classes of society are indirectly implicated in these charges, at least in so far as they have not assisted in the detection of the persons engaged in Riband conspiracies, and that they are open to the suspicion, to a great extent, of even sympathising with them. The committee admits that the existing law is not adequate to meet the case, but it suggests no remedy, leaving to the Government the responsibility of devising and recommending the further measures which should be adopted.—*Observer.*

**MADAME LIND-GOLDSCHMIDT.**—An action for libel brought by Mr. Otto Goldschmidt and his wife, Mdme. Lind-Goldschmidt, against the printer of *Public Opinion*, was tried at the Kingston Assizes on Thursday before the Lord Chief Justice. The libel was contained in a paragraph copied from a New York paper, which read as follows:—"Jenny Lind's husband has at length run through the splendid fortune with which she retired from the lyric stage, and she is compelled to teach music for a living. The ill-matched pair have separated by mutual consent, and the spendthrift must now shift for himself." Mdme. Goldschmidt and her husband were both examined, and declared that there was not the slightest foundation for any of these statements. Mdme. Goldschmidt said:—"The money belonging to me at the time of my marriage has remained intact, and since then my husband has earned more than half the fortune I possessed when I married. That amount remains unspent. I have the most perfect freedom with, and control over, my expenditure. Mr. Goldschmidt has not expended any sums of money upon himself beyond what are necessary for a gentleman in his position. His habits have been very simple, and his amusements and occupations such as not to separate him from his family." Lord Leven stated that he knew Mr. and Mdme. Goldschmidt; that he had seen much of them since their marriage; that they lived on the best possible terms; that Mr. Goldschmidt consulted him about his wife's property, and was very careful of it; and that he had a high opinion of the care and judgment with which he dealt with it. Mr. Duane, a solicitor, gave similar evidence, and stated that Mr. Goldschmidt had even had the joint earnings of himself and wife since their marriage settled in trust, and the witness added that he had been struck with his delicate and high sense of honour. The defendant, through his counsel, expressed deep regret at the publication of the libel, and stated that as soon as the attention of the proprietors was called to it they caused a full and explicit contradiction to be published. The Lord Chief Justice, in summing up, said that there was no doubt that the libel was most scandalous and abominable, and one for which there was not the shadow of a foundation. With respect to damages, his lordship said that in a civil action, which is only for compensation, the measure of malice is the amount of mischief done. The publication, it is true, did not originate in the personal malice of the defendant; if it had, probably there could hardly have been any limit to the measure of the damages the jury might have awarded. But it is not on that account that the injury done to the party complaining is to be less considered in measuring the damages to be awarded. The jury found a verdict for the plaintiff for 750*l.*, the foreman adding that they felt

that no amount of damage could compensate the plaintiff for the injury inflicted upon him by so iniquitous a libel. Two other actions for the publication of the same paragraph in the *American Register* and the *London Reader* were then tried, and verdicts given for 750*l.* and 500*l.* damages respectively.

### Gleanings.

A very extensive bed of oysters has been discovered off Tenby, on the South Wales Coast.

"I came near selling my boots the other day," said Scuttle to a friend. "How so?" "Well, I had them half-soled."

On his return to Salt Lake Brigham Young found his wives drawn up in a hollow square to receive him.

A railway engineer in Maine was recently fired at, the bullet imbedding itself in a Testament he had in his pocket, thus saving his life.

Asking a young lady what her accomplishments are, is, generally speaking, harmless enough; still, in these days, it might in some cases cause embarrassment to put the question, "Do you paint?"

A Western (American) paper has an article on "the care of idiots." A contemporary says that paper is always dragging family affairs before the public.

Lincoln, Illinois, claims the "most beautiful girl in the United States." The tresses of the young lady in question are said to be "of that peculiar hue that a field of ripe wheat throws towards a setting sun."

"Would you believe it, Sandy," said a divine, "that I never thought of the sermon before I went to the pulpit?" "Oh, that is exactly what Mr. Mackintosh and I have been saying, while you were preaching."

A little boy in Wisconsin was being put to bed the other night about dark, when he objected to going so early. His mother told him the chickens went to bed early, and he must do so too. The little fellow said he would if his mother would do as the old hens did—go to bed first, then coax the chickens to come.

**THE IMPERIAL CARRIAGES.**—*Galignani's Messenger* states that of all the carriages belonging to the ex-Emperor, and requisitioned by the Government of the National Defence, only two remain at the Hotel de Ville. They have served successfully Napoleon III., Gambetta, Glais-Bizoin, Rochefort, Etienne Arago, Jules Ferry, and are, since the 19th, at the disposal of the citizens Assi and Lullier. The others are at Versailles for the use of the Government.

**AN IRISHMAN'S READY WIT.**—We met with this witty and unanswerable retort in a sketch of a short trip through a portion of Ireland. The writer is conversing with his car-driver:—"You are a Catholic, Jimmy?" "Yes, yer honour." "And you pray to the Virgin Mary?" "I do, yer honour." "Well, there's no doubt she was a good woman. The Bible says so. But she may have been no better than your mother or mine." "That's true, yer honour. But, then, you'll allow there's a mighty difference in their children."—*American Paper.*

**THE ENGLISH LANGUAGE.**—This great masterly English language, so full of the sweet influence of a home, so full of the nobler elements of a Christianised literature, so full of law, so full of civil jurisprudence, so full of all that was borrowed from the Greek and Roman experience, sanctified and Christianised—this language is going abroad over all the earth, and is to be like clouds which, hanging in the heavens, drop down that which makes the earth rich beneath them.—*H. Ward Beecher.*

**LACONIC LETTERS.**—A rich uncle sent a letter to his nephew in town in reference to shipping some of his coal. The letter was as follows:—

Dear Charley—

Your affectionate Uncle.

The nephew correctly interpreted this to mean—See my coal on. He did so; and returned an equally laconic reply, as follows:—

Dear Uncle—

Your affectionate Nephew.

Which the uncle of course, understood to mean—Coal on.

**BREAKFAST—EPPE'S COCOA.**—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—JAMES EPPE & Co., Homoeopathic Chemists, London. Also, makers of Eppe's Cacaoine, a very thin beverage for evening use.

**HOLLOWAY'S PILLS.**—TRUTHFUL EXPERIENCE.—The uncollected and united testimony of thousands who have received enduring benefits from Holloway's medicine, extended over more than a third of a century, most strongly recommends these pills as the best purifier, the mildest aperient, and the surest restorative. They never prove delusive in fulfilling the sanguine wishes of the sufferer; they are not content with affording mere temporary relief, but attack all ailments of the stomach, lungs, heart, head, and bowels, in the only safe and legitimate way of action—by depurating the blood and removing those imperfections which are the foundation and support of almost every disease. The medicinal efficacy of these admirable pills is wonderful in renovating enfeebled constitutions.



NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

### Births, Marriages, and Deaths.

#### BIRTHS.

LAWES.—Oct. 15, 1870, at Savage Island, South Pacific, the wife of the Rev. W. G. Lawes, of a son.  
FARRER.—March 27, at 8, Fairfax road, Hampstead, the wife of the Rev. W. Farrer, LL.B., of a daughter.

#### MARRIAGES.

FLETCHER—HOPE.—March 23, at the Independent Chapel, Bucklow-hill, near Knutsford, by the Rev. M. Hardaker, Mr. James Fletcher, of Oldham, to Miss Mary Eleanor Hope, of Bucklow-hill.  
WARDLE—FRITH.—March 28, at the Independent Chapel, Burnage, near Manchester, by the Rev. T. G. Potter, of Buxton, Mr. William Wardle, of Buxton, to Miss Sarah Ann Frith, of Burnage. Being the first marriage in the Burnage Chapel, a very handsome Bible was presented by the congregation to the newly-married parties in memorial of the happy event.

#### DEATHS.

LAWES.—Sept. 21, 1870, at Alofi, Savage Island, South Pacific, Eleanor Mary, the beloved child of Francis Edwin and Sarah Elgar Lawes, aged five months.  
HUDSON.—March 24, at 103, Albert-road, Dalston, the Rev. Cyrus Hudson, M.A., Independent minister, aged 61.  
CHAPLIN.—March 23, at Fulbourn, near Cambridge, John Hancock Chaplin, Esq., aged 64.  
JONES.—April 3, at Westbrook House, Farringdon, Berks, the Rev. Maurice Jones, Baptist minister, formerly of Leominster, aged 67, after prolonged affliction.

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 29.

#### ISSUE DEPARTMENT.

Notes issued ....	£36,533,555	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	21,533,555
	£36,533,555		£36,533,555

#### BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£12,939,100
Reserve .....	8,738,081	Weight annuity ..	23,954,785
Public Deposits ..	11,863,980	Notes .....	13,160,410
Other Deposits ..	19,164,165	Gold & Silver Coin	824,509
Seven Day and other			
Bills .....	561,608		
	£49,878,834		£49,878,834

March 30, 1871.

Geo. Forbes, Chief Cashier.

### Markets.

#### CORN EXCHANGE, MARK LANE, Monday, April 3.

The supplies of English and foreign wheat were small for to-day's market. English wheat was held firmly, at fully last Monday's prices, but with less demand for export; the trade was not active. Foreign wheat met a steady sale, at previous quotations. Flour, both sacks and barrels, were the turn dealer. Peas and beans were unaltered in value. Barley of all descriptions was in good demand, and fully as dear. Indian corn is in short supply, and maintained the advance of last week. Of oats we have a good supply on board ship, and prices have given way 6d. per qr. since Monday last. Arrivals at the ports of call are small, and the value of cargoes is fully supported.

#### CURRENT PRICES.

	Per Qr.		Per Qr.
	s. d.		s. d.
<b>WHEAT—</b>		<b>PEAS—</b>	
Essex and Kent, red ..	— to —	Grey .. ..	37 to 40
Ditto new .. ..	51 58	Maple .. ..	43 46
White .. ..	—	White .. ..	36 40
„ new .. ..	57 61	Boilers .. ..	36 40
Foreign red .. ..	52 56	Foreign, boilers ..	37 38
„ white .. ..	55 58	<b>RYE .. ..</b>	<b>36 38</b>
<b>BARLEY—</b>		<b>OATS—</b>	
English .. ..	30 33	English feed ..	21 26
Oberval .. ..	35 41	„ potato .. ..	29 35
Distilling .. ..	34 38	Scotch feed ..	—
Foreign .. ..	34 36	„ potato .. ..	—
<b>MALT—</b>		Irish black .. ..	20 25
Pale .. ..	—	„ white .. ..	21 26
Oberval .. ..	—	Foreign feed ..	22 24
Brown .. ..	49 55	<b>FLOUR—</b>	
<b>BEANS—</b>		Town made .. ..	47 50
Ticks .. ..	37 39	Best country hold ..	40 43
Harrow .. ..	40 44	Norfolk & Suffolk ..	38 39
Small .. ..	—		
Egyptian .. ..	38 39		

BREAD, London, Saturday, April 1.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

**METROPOLITAN CATTLE MARKET, Monday, April 3.**—The total imports of foreign stock into London last week amounted to 13,494 head. In the corresponding week in 1870 we received 8,111; in 1869, 11,929; in 1868, 8,694; and in 1867, 8,245 head. There were limited arrivals of English beasts on sale here to-day, the condition of which was good. The market was fairly supplied with foreign beasts, and there were in addition nearly 300 at the waterside. Of the foreign arrivals in this market 260 came from Gothenburg, 212 from Jutland, 200 from Spain, and 230 from Dunkirk. Trade ruled slightly firmer, though the actual rise in the quotations was unimportant and not general. The extreme top price for choice Scotch heifers was 5s. 6d. per 8lbs.; large Norfolk-fed animals being quoted at 4s. 10d. to 5s. 2d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,000 Scots and crosses, from other parts of England about 450 various breeds, from Scotland 110 Scots and crosses, and from Ireland about 90 oxen. The number of sheep in the pens was below the average for the time of year, but there were about 7,000 on offer at the waterside. The demand for choice mutton ruled steady, and good Down wethers sold at 6s. 6d. per 8lbs. in the wool, and at 5s. 8d. shorn. Lambs were in demand at advanced currencies, the quotations being 8s. to 8s. 6d. per 8lbs. Calves and piglets ruled steady in value.

#### For 8lbs. to sink the Offal.

	s. d.		s. d.
Inf. coarse beasts. 3 0 to 4 0		Prime Scuthdowns 6 4 to 6 6	
Second quality .. 4 0 4 2		Lambs .. ..	8 0 8 6
Prime large oxen. 5 0 5 2		Lge. coarse calves 3 8 4 4	
Prime Scots, &c. 5 4 5 6		Prime small .. 5 0 5 6	
Coarse inf. sheep 3 4 3 8		Large hogs .. 3 6 4 0	
Second quality .. 4 0 4 2		Weston. porkers. 4 6 5 4	
Pr. coarse woolled 5 0 5 8			

Suckling calves, —s. to —s., and Quarter-old store pigs, 20s. to 25s. each.

TALLOW, Monday, April 3.—The market has been quiet, Y.C., spot, 48s. 6d. per cwt. Town tallow, 42s. 6d. per cwt., net cash.

**METROPOLITAN MEAT MARKET, Monday, April 3.**—The supplies were less extensive to-day. The trade was firm, and prices had an upward tendency. The import into London last week consisted of 9 packages from Harlingen, 1,294 from Hamburg, and 29 from Rotterdam.

#### Per 8lbs. by the carcase.

	s. d.		s. d.
Inferior beef .. 3 4 to 3 8		Prime ditto .. 4 10 5 2	
Middling ditto .. 4 0 4 4		Veal .. ..	5 0 5 4
Prime large do. 4 8 4 10		Large pork .. 4 0 4 4	
Prime Scots .. 5 0 5 2		Small pork .. 4 8 5 4	
Inf. mutton .. 3 8 4 0		Lamb .. ..	7 4 8 0
Middling ditto .. 4 2 4 8			

**PROVISIONS, Monday, April 3.**—The arrivals last week from Ireland were 22 fatkins butter and 3,687 bales bacon, and from foreign ports 16,853 packages butter and 1,709 bales and 13 boxes bacon. Dutch butter advanced to 148 to 150s., the supply being short for the demand; other descriptions of finest foreign were also short, and prices were also short, and prices were in favour of sellers. The bacon trade continued very flat and prices declined 2s. per cwt., the dealers purchasing only for immediate wants.

**COVENT GARDEN MARKET, Saturday, April 1.**—The change to cold winds and gloomy weather has had its usual effect in somewhat interfering with the supplies from the open ground; still prices are moderate, with a steady demand at former rates. Strawberries are in much better supply, but the inquiry for them limited, good hothouse grapes having the preference. The supply of salads and other continental produce is sufficient for the trade. In the flower market we have no alterations to report.

**BOROUGH HOP MARKET, Monday, April 3.**—Our market continues exceedingly quiet, and in the absence of demand prices for low and medium grades are a shade easier; fine qualities being scarce maintain recent values. Foreign markets are reported quiet, but firm. Latest advices from New York report a very quiet market, with a slight inquiry for choice grades. Mid and East Kents, 2s. 0s., 3s. 10s., to 7s. 0s.; Wealds, 2s. 0s., 3s. 10s., to 3s. 15s.; Sussex, 1s. 15s., 2s. 5s. to 3s. 10s.; Farnham and country, 3s. 15s., 4s. 15s., to 5s. 12s.; Olds, 1s. 0s., 1s. 15s., to 2s. 10s.

**POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, April 3.**—These markets have again been fairly supplied with potatoes. Transactions are restricted at our quotations. English Shaws, 70s. to 90s. per ton; English Regents, 55s. to 90s. per ton; Scotch Regents, 60s. to 90s. per ton; Rocks, 50s. to 65s. per ton.

**SEED, Monday, April 3.**—There was no quotable change in the value of either white or brown mustardseed, red clover seeds were in fair demand, at the prices of the previous week. A few parcels of American were placed for export to France, which description brought very full rates. White seed being more plentiful could be bought for less money. Foreign canaryseed was still offered at low prices, the sale for which was very dull. Fine English qualities supported about former prices. Large Hempseed realised recent values. Trefoil could be bought on rather lower terms, some quantity being left unsold. English rapeseed continuing very scarce commands high prices, and foreign qualities were quite as dear.

**WOOL, Monday, April 3.**—Owing to the unsatisfactory position of French politics, and the withdrawal of French buyers from the market, the wool trade has become inanimate, and the transactions in English qualities have been unimportant in number and extent. The demand is still confined to choice descriptions, and purchases are only made to meet immediate requirements. Prices, however, are nominally unaltered.

**OIL, Monday, April 3.**—Lined oil has been steady. Rape has been in moderate request. Other oils are quiet.

**COAL, Monday, April 3.**—Market firm, at last day's rates. Wallend, Hettons, 18s.; Hettons Lyons, 18s. 9d.; Haswell, 18s.; Kellie, 18s. 6d.; Holywell Main, 18s.; Hartley, 18s.; Tees, 17s. 9d. Ships fresh arrived, 48; left from last day, 7; total, 55. Ships at sea, 10.

### Advertisements.

**THE UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E.—19th year.** (Near the Peckham Rye Station, South London Line—Terminus, London Bridge or Victoria.)  
Conducted by JOHN YEATS, LL.D., &c., University of Glasgow.

#### SUMMER TERM, commences MAY 1st, 1871.

Pupils are received from the commencement of their Ninth Year; they enter the Upper School on attaining their Fourteenth, or on proving themselves able to do the work of the Higher Classes. The fees include the use of Books and Stationery.

Every boy is, as far as possible, well grounded in English, made to write a hand fit for business, and trained to be quick at accounts. French and German are taught by native Masters, and spoken by the Principal. No pains are spared to insure these being living languages in the Schools. Special teachers attend for the elements of Science; for Mechanical, Geometrical, and Architectural Drawing. The Premises are spacious and airy; PECKHAM RYE COMMON is near, and available for cricket, football, &c.; the CRYSTAL PALACE is within an hour's walk.

Excellent accommodation is provided for Foreigners; also for Young Men desirous of private study.

See, as special characteristics of instruction,—

**THE NATURAL HISTORY of the RAW MATERIALS of COMMERCE;**

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**TECHNICAL HISTORY; or, Skilled Labour**

applied to Production. By Dr. YEATS. Cassell and Co.

**PROFESSOR TODHUNTER, M.A., of** Cheamstead College, RECEIVES a small number of PUPILS. Younger boys carefully attended to. Terms inclusive.—Holt House, Cheamstead, N.

**IN accordance with the present movement for** the higher education of women, and the offer to them of University Examinations, a LADY, who is a member of the Society of Friends, SUPERINTENDS the INSTRUCTION of a few YOUNG LADIES under able and well-qualified Masters and Resident Governesses; and she particularly wishes to unite those of other denominations with her present Pupils. Her house is beautifully situated on high ground, and the principle of home life is strictly preserved in her family. Reference, Edward Miall, Esq., M.P.—Address, Mrs. J. Stewart, Dunedin, Red Hill, Surrey.

**SITUATION WANTED, by a LADY, as** HOUSEKEEPER in a respectable family, or as Companion to a Lady. Good references can be given.—Address, A. B. C., care of J. E. Nihell, Printer, Frome, Somerset.

**AN Intelligent CHRISTIAN FRENCH** LADY is REQUIRED in a Ladies' School to teach good Music and French. A Parisienne preferred. A knowledge of German is desirable.—Address, H. B., care of Messrs. Hodder and Stoughton, 27, Paternoster-row, E.C.

### NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD, HERTS.

HEAD MASTER—Rev. R. ALLIOTT, B.A., Trin. Coll., Camb.  
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RESIDENT GERMAN MASTER.—C. F. H. Henninger, Esq.  
MUSIC AND FRENCH.—Louis Bing, F.S.A.  
The next Term commences May 1, 1871.  
For prospectus, &c., apply to the Rev. Head Master, or Mr. A. Boardman, Local Sec., East of England Nonconformist School Company, Limited.

### NEW COLLEGE, LONDON.

CANDIDATES desiring ADMISSION as STUDENTS for the MINISTRY at the commencement of the NEXT SESSION, in SEPTEMBER, are reminded that their applications and testimonials should be sent in as early in the year as convenient.  
All necessary information may be obtained from the undersigned, at the College, New Finchley-road, Hampstead, N.W.  
W. FARRER, LL.B., Secretary.

### VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT for YOUNG LADIES, Conducted by MRS. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

**FREEHOLD LAND and IRON CHURCH.**  
—TO BE SOLD, a PLOT of LAND in Seven Sisters-road, near Finsbury-park, an exceedingly eligible site for a Place of Worship. Also a commodious Iron Church erected thereon, with Organ, Gas, and other necessary Fittings.—Apply for particulars and to view at No. 18, Clarence-terrace, Finsbury-park. No written communication attended to.

**BONUS YEAR—SPECIAL NOTICE.**  
**CLERICAL, MEDICAL, and GENERAL** LIFE ASSURANCE SOCIETY.  
ANNUAL INCOME, steadily increasing, £230,355.  
ASSURANCE FUND, safely invested, £1,707,769.

The NINTH BONUS will be declared in JANUARY, 1872, and all With-Profit Policies in existence on the 30th June, 1871, will participate, so that Persons who complete such Assurances before June 30th next, will share in that Division, although one Premium only will have been paid.  
Report and Balance Sheets, Forms of Proposal, and every information, can be obtained of  
GEORGE CUTCLIFFE, Actuary and Secretary,  
13, St. James's-square, London, S.W.

**PERPETUAL INVESTMENT and BUILDING SOCIETY, 16, New Bridge-street, Blackfriars.**—Persons desirous of borrowing money are invited to peruse the revised Tables of this Society, which offer facilities for the obtaining of house property at the lowest possible rate. Amount advanced since 1861 exceeds £200,000.

JOHN EDWARD TRESIDDER, Secretary.

**FUNERALS ARE CONDUCTED BY THE REFORMED FUNERALS COMPANY (Limited), on an entirely NEW SYSTEM, which** insures greatly reduced charges. The handsome and artistic Hearses, with their emblematical Silver-chased Decorations, and the elegant and elegant Mourning Carriages, are universally admired. All the Funeral Appointments are of the highest character.

Estimates free by post, 15, Langham-place, Regent-street, W.

**MONEY.—LOANS** Granted, from £100 to £2,000, at 5 per cent, repayable over three years, on Personal Security and Life Policy effected with the WEST OF ENGLAND INSURANCE CO. (Established 1807).—Apply to J. CROCKER, Agency Superintendent, GATESHEAD-ON-TYNE. Agents wanted.

**COAL.—GEORGE J. COCKERELL and COMPANY, Established 1838.**—Best Coals only.—Cash. 24s. G. J. C. and Co. sell no other than the best Wallend Coals, which they believe to be the cleanest, the most durable, and the cheapest in the end for all domestic purposes. Vendors to Her Majesty, H.R.H. the Prince of Wales, and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton Wharf, Pimlico (office next to the Grosvenor Hotel); Fursest Wharf, Earl-street, Blackfriars; Sunderland Wharf, Peckham; Durham Wharf, Wandsworth (Omos, 108, High-street); High-level Station, Crystal Palace.

**COALS.—LEA and CO'S PRICES.**—Hetton or Lambton Wall's-end, by screw steamers and railway, 23s.; Hartlepool, 22s.; East Wigan, 21s.; best Silkestone, 21s.; new Silkestone, 20s.; Clay-cross, 22s. and 18s.; Primrose, 20s.; Barnsley, 18s.; best Derby, 18s.; Kitchen, 17s.; Cobbles, 16s.; Hartley, 17s.; Nuts, 15s.; Tanfield Moor, 19s.; small, 11s. Coke, 14s. per 32 sacks. Net cash. Delivered thoroughly screened. Depots: Highbury and Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents.

**A REAL SEA BATH** in your own room, by dissolving TIDMAN'S SEA SALT in ordinary water. Five ounces should be used to each gallon. By taking a daily bath prepared with this Salt you enjoy the luxury and the benefits of a course of sea bathing, minus the inconvenience of absence from home, and are adopting the surest means of giving tone to your constitution. Sold in Bags and Boxes by all Chemists and Druggists. Beware of imitations.

**TIDMAN'S SEA SALT** invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A daily bath prepared with this Salt is the surest way of eradicating rheumatism, neuralgia, sciatica, lumbago, gout, glandular swellings, weakness of the joints, &c. Sold in Bags and Boxes by Chemists, Druggists, &c. Beware of imitations.

**HOOPING COUGH.—ROCHE'S HERBAL** EMBROCATION is recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without the use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

**CORNS and BUNIONS.**—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.



# COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

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Rev. William Guest, Woodville, Gravesend.	

For the education of boys the English Congregational Churches have in part, or entirely, founded no less than seven schools, and ten Colleges or Institutes for training young men for the Christian Ministry. With the single exception of the Missionary School at Walthamstow, nothing has been done for girls. They have virtually said to daughters—The Church of Christ does not need you; we can elevate and bless our country without you.

It is admitted and lamented that many of the English schools for girls are institutions where Nonconformity is despised, and where true moral and literary training give too much place to mere accomplishments. It is supremely important that the ideal set before a girl should be high. The right teaching, therefore, is that which incites her to shape her life after a higher pattern than she sees in the world around her.

It is a fact which redounds to the honour of some considerable ladies at the head of Nonconformist schools, that they have, at some sacrifice, taken the daughters of ministers on lower terms than those paid by lay-gentlemen. But manifestly this can only very partially and inadequately meet the wide demands of the case; and while the application is necessarily trying to the minister, it often disparages his child's position among the other pupils. In 1869, a scheme was started to raise a Fund to extend this method of assisting ministers in educating their daughters. It was discussed by County Associations. Probably for the reason assigned, it met with no encouragement, and was therefore abandoned.

The sons of ministers command opportunities which are withheld from their sisters. There are cheap Grammar Schools in many towns for boys, but none for girls. A minister himself might naturally be expected to teach his sons; but to secure the education of the daughters, they must be sent from home. How can a pastor, out of a limited salary, spare twenty-five or thirty pounds a year for the education of each of his daughters? And this sum would not obtain an entrance to the best schools.

No work of Christian benevolence could be more fruitful of blessing than to assist in founding a superior school for girls. The influence of woman touches the very springs of society. The nation is fully alive to this, and is spending hundreds of thousands annually on the education of the girls as well as boys of the poorer classes. But educational efforts are taking a higher range. Middle-class girls' schools are being formed under Episcopal auspices. Officers in the Army and Navy, the Episcopal clergy, and the Methodist preachers are founding colleges for their daughters. The Congregationalists have been foremost in providing middle-class schools for boys. Does not God's Providence summon them to inaugurate an adequate scheme for girls?

The school now contemplated will embrace the following arrangements:—

1. There will be an annual charge for each pupil of £15. Two things are aimed at in fixing the annual payment of this sum: On the one hand, to make the school as widely available as possible for the daughters of ministers; and on the other, not to violate self-respect by an impression of the eleemosynary.
2. An allowance will be made for excess of fare of pupils coming from a distance of over a hundred miles.
3. The literary advantages will embrace a thorough English education, Modern Languages, and Music. Opportunity will be given to enable pupils to pass the Cambridge Examinations. The attendance of competent Professors will be secured through proximity to London.
4. A truly religious culture will be the chief care, and the supreme thought will be to win the hearts of the girls to the Saviour.
5. With a view to secure domestic training, arrangements will be made by which each pupil shall in turn take a daughter's part in the household.
6. The Institution will be placed on a firm legal basis, for the use of the Denomination.
7. The Institution will depend for its support, first, on the payment of pupils; secondly, on funded property; and thirdly, on Congregational offerings and subscriptions.

Already numerous applications have been received from ministers for the admission of their daughters. A sum of £25,000 is wanted at once, as well as the promise of ANNUAL SUBSCRIPTIONS from churches and individuals. The following sums have been promised; and it is earnestly requested that others who have the welfare of ministers' families at heart will, without delay, intimate their willingness to help.

PROMISED CONTRIBUTIONS.	
£	s. d.
Mr. Morley, M.P.	500 0 0
Mr. Titus Salt, Bart.	500 0 0
Mr. Joynton, St. Mary Cray	250 0 0
Mr. Jupp, More	150 0 0
Mr. Wilson, Tunbridge Wells	100 0 0
Mr. and Mrs. Nisbett, Gravesend	100 0 0
Mr. Spalding, Hastings	100 0 0
Mr. T. R. Hill, Worcester	100 0 0
Mr. W. H. Conyers, Leeds	100 0 0
Mr. J. P. Spencer, Oakhill	100 0 0
Mr. Henry Lee, Manchester	100 0 0
Mr. W. Somerville, Bristol	50 0 0
Mr. H. Wright, Kensington	50 0 0

£	s. d.
Mr. E. Crossley, Halifax	50 0 0
J. A. L., London	50 0 0
Mr. Charles Walton, East Acton	50 0 0
Mr. J. Kemp Welch, Clapham	50 0 0
Mr. W. Crossfield, Liverpool	50 0 0
Mr. Coote, Bournemouth	50 0 0
Mrs. Alex. Curling (paid)	50 0 0
Mr. Neh. Griffiths, Blackheath	50 0 0
Mr. R. S. Hudson Edgbaston, Birmingham	25 0 0
Miss Edwards, Denmark-hill	25 0 0
Rev. R. Prust, Northampton	25 0 0
Mr. John Savage, Gravesend	25 0 0
Mr. Alfred Rooker, Plymouth	25 0 0
Mr. G. F. White, London	25 0 0
Mr. Powell, Whitechapel (on laying the first stone)	25 0 0
Mr. A. Howarth, Manchester	25 0 0
Mr. Henry Brown, Bradford	25 0 0
Messrs. G. Borwick and Son, London	25 0 0
Mr. Thomas Stones, Blackheath	25 0 0
Rev. J. Stratton, St. John's Wood	21 0 0
Mr. Mark Martin, Gravesend	21 0 0
Mr. Woodham Death, Bishop's Stortford (paid)	20 0 0
Mr. Rawlinson, Taunton	20 0 0
Miss Roberts, Tunbridge Wells	20 0 0
Mr. John Jowitt, Leeds	20 0 0
Mr. E. Grimwade, Ipswich	20 0 0
Mrs. Lelachur, London	20 0 0
Mr. W. H. Avery, Edgbaston, Birmingham	20 0 0
Mr. W. Crossfield, jun., Liverpool	20 0 0
Mr. Whittier, Camberwell	20 0 0
Mr. John Clapham, Islington	20 0 0
Rev. William Guest (towards expenses)	10 10 0
Mr. G. Williams, St. Paul's-churchyard	10 10 0
Mr. F. Flint, Canterbury	10 10 0
Mr. W. F. Cobb, Margate	10 10 0
Mr. Sharman, Wellingborough	10 10 0
S., London	10 10 0
Mr. T. Scrutton, Gracechurch-street	10 10 0
Miss Jowitt, Leeds	10 0 0
Miss E. M. Jowitt	10 0 0
Mr. Southcombe, Stoke-sub-Hamdon	10 0 0
Mr. J. Peole Clapham, Hastings	10 0 0
Mr. E. Goddard, Ipswich	10 0 0
Mr. Sharnall, Fareham	10 0 0
A Lady (paid)	10 0 0
Mrs. Kershaw, Streatham (paid)	10 0 0
Mr. W. Digby, Sherborne Castle	10 0 0
Mrs. Daniel Oliver, St. Leonard's (paid)	10 0 0
Rev. D. A. Harschell, Brixton	10 0 0
Mr. R. Harris Bath	10 0 0
Mr. Edward Daniell, Winchester	10 0 0
Ladies of Congregational Church, Darlington	10 0 0
Mr. Heffer, Lower Norwood	5 5 0
Mr. Ed. Sheffield, Highbury-park (paid)	5 5 0
Mr. E. Rositer, Taunton	5 5 0
Mr. Saddington, Islington	5 5 0
The Misses Devenish, Clapham (paid)	5 5 0
Mr. S. Boothroyd, Southport	5 5 0
Mr. Newton, Greenhithe	5 5 0
Mr. J. McLaren, St. John's-wood	5 5 0
Mr. Wright, Maida-hill	5 5 0
Mr. Ald. Herbert, Nottingham	5 5 0
Mr. Pepper, London	5 5 0
Mr. C. E. Ogden, Islington (paid)	5 5 0
Mr. Jos. Young, Chatham (paid)	5 5 0
Rev. W. Tyler, Mile-end	5 5 0
Mr. Arundell, Gravesend	5 5 0
Mrs. Charles de Selimont	5 5 0
Mr. Spelman, Yarmouth	5 5 0
Mr. Daniel Pratt, Cuckfield	5 5 0
Rev. J. C. Harrison	5 5 0
Mr. Morton Sparke, Huyton, Liverpool	5 5 0
Mr. Slade, Hastings	5 5 0
By Two Young Ladies, Northampton	5 5 0
Rev. S. Fisher, Boston	4 0 0
Rev. Angus Galbraith, Whitehaven	3 3 0
Rev. J. Hayden	5 0 0
Mr. Scrutton, Bromley, Kent	5 0 0
Mrs. Wille, sen., Bristol	5 0 0
Mr. Shrewsbury, Chatham (paid)	5 0 0
Miss Wyatt, Stroud	5 0 0
Rev. S. Martin, Westminster	5 0 0
By Rev. Jas. Rowland, Henley	5 0 0
Rev. W. Wheeler, Stroud	5 0 0
Rev. R. Balgarnie, Scarborough	5 0 0
Rev. Geo. Verrall, Bromley	5 0 0
Mrs. Statham, Green Bank, Dorby (paid)	5 0 0
Mrs. Theodore Crowdon, Alderley Edge	5 0 0
Mr. Edwin Gaze, Inland Revenue, Hayes	5 0 0
Rev. E. Haasson, Liverpool	5 0 0
Churches—	
Princes-street, Gravesend	10 10 0
Highbury, Birmingham	5 0 0
Juniper-road, Holloway	5 0 0
Bradford, Lister Hills	5 0 0
Rushmore-road, Manchester	5 0 0
Lenham, Kent	5 0 0
Nailsworth, Gloucestershire (paid)	2 5 0
Smaller sums from Chatham (paid)	4 4 0
Mr. G. B. Sully, Bridgewater	3 3 0
Rev. J. B. Dadd, Ash, Sandwich	3 2 0
Mr. Snelgar, Kilburn (paid)	2 2 0
Captain W. Blankley, Barnaby (paid)	2 2 0
Mr. Bryan Bentham, Rochester	2 2 0
Mr. Jos. Wells, Chelmsford	2 2 0
Miss Scott, Sherborne (paid)	2 2 0
Rev. E. Frost, Bridgewater	2 2 0
Churches—	
Blackheath (Collection this year)	2 0 0
Hornsey	2 0 0
Westminster	2 0 0
Chippenham	2 0 0
Fish street Hall	2 0 0
Bromley, Kent	2 0 0
Rev. E. Storrer, Rugby	2 0 0
Mr. Poulton, Maidenhead (paid)	2 0 0
Rev. J. G. Wilson, Wymett road	1 1 0
Mr. Pidduck, Mayor, Hanley	1 1 0
Miss H. Manchester (paid)	1 1 0
Rev. R. Stephens, M.A., Uxbridge	1 1 0
Rev. H. Davis, Kilburn	1 1 0
By Rev. F. G. Austin, Newport, I.W.	1 1 0
Miss Hick, Scarborough (paid)	1 1 0
Miss Smith, Crondall (paid)	0 10 0
A Deacon	0 10 0

PROMISED ANNUAL SUBSCRIPTIONS.	
£	s. d.
Mr. John Crossley, Halifax	10 0 0
Mr. S. B. Scott, Sealah-hill, Norwood	5 5 0
Mr. Alfred Allott	5 5 0
Mr. Walter Perry, Chelmsford	5 5 0
Mr. T. Scrutton, Gracechurch-street	5 5 0
Mr. Arthur Marshall	5 5 0
Churches—	
Stepney, Rev. J. Kennedy, M.A.	5 5 0
Finbury, Rev. A. McAulane	5 5 0
College Chapel, Rev. Johnson Barker, LL.D.	5 5 0
Lower Norwood, Rev. W. K. Lea	5 5 0
Notting Hill, Rev. W. Roberts, B.A.	5 5 0
Carr's Lane, Birmingham, Rev. R. W. Dale, M.A.	5 5 0
Waverley, Liverpool, Rev. Ed. Haman	5 5 0
Tunbridge Wells, Rev. J. R. Thomson, M.A.	5 5 0
Nottingham, Rev. Clement Clemance, B.A.	5 5 0
Baywater, Rev. A. McMillan	5 5 0
Bristol, Rev. Uriah R. Thomas	5 5 0
Ipswich, Rev. G. Snaball, B.A.	5 5 0
Gravesend, Rev. Wm. Guest	5 5 0
Cheltenham, Rev. Dr. Morton Brown	5 5 0
Kensington, Rev. Dr. Staughton	5 5 0
Paddington, Rev. G. D. Macgregor	5 5 0

Churches (continued)—	
£	s. d.
Hornsey, Rev. J. Corbin	5 5 0
Camden Town, Rev. J. C. Harrison	5 5 0
Craven Chapel, Rev. R. D. Wilson	5 5 0
Sheffield, Rev. J. P. Gledstone	5 5 0
Clapham, Rev. J. G. Rogers, B.A.	5 5 0
Norwich, Rev. G. S. Barrett, B.A.	5 5 0
Bedford Chapel, N.W., Rev. W. C. Stallybrass, B.A.	5 5 0
Liverpool, Rev. J. Kelly	5 5 0
Kentish Town, Rev. J. Fleming	5 5 0
Stoke-sub-Hamdon, Rev. V. W. Maybery	2 2 0
Greenwich, Rev. B. Waugh	2 2 0
Stratford, Rev. J. Knaggs	2 2 0
Maldstone, Rev. D. G. Watts	1 1 0
Bradford, Rev. R. Tuck, R.A.	1 1 0
Surbiton, by Mr. Carvell Williams	1 1 0
Kilburn, Rev. H. Davis	1 1 0
Stamford, Rev. B. O. Bendall	0 10 0
Mr. H. Brown, Bradford	2 2 0
Mr. Sharman, Wellingboro	2 2 0
Mr. Morton Sparke, Huyton, Liverpool	2 2 0
Mr. Newton, Greenhithe	2 2 0
Mr. Henry Heffer, Long-acre	2 2 0
Mrs. Guest, Gravesend	2 2 0
Rev. A. Hannay, London	1 1 0
Dr. Ferguson, London	1 1 0
Mr. Dadd	1 1 0
Mrs. Arundell, Gravesend	1 1 0
Miss Roberts, Tunbridge Wells	1 1 0
Mr. Mark Martin, Gravesend	1 1 0
Mrs. Whitley, London	1 1 0
Mr. Slade, Hastings	1 1 0
Rev. R. Ashton, London	1 1 0
Mrs. John Savage, Gravesend	1 1 0
Mr. Kenneley, Gravesend	1 1 0
Mr. W. Barrow, Wolverhampton	1 1 0
Mr. Jos. Wells, Chelmsford	1 1 0
Rev. W. Wheeler, Stroud	1 1 0
Miss Wyatt, Stroud	1 1 0
Mr. W. E. Glyde, Bradford	1 1 0
Mr. W. Price, A. Argavenny	1 1 0
Rev. Edward Jukes, Uxbridge	1 1 0
Mrs. Gasquoine, Somerville, Southport	1 1 0
Mr. J. R. Cooke, Hanley	1 1 0
Miss Hick, Scarbro	0 10 0
Miss Lucy Swallow, Maidenhead	0 10 0

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The whole of the Debentures are redeemable at £100 each, by means of the redemption fund fixed by the Statutes; the sum of £10,800 (equal to 6 per cent. per annum on the amount of the Debentures) is to be applied each year in the payment of the interest thereon and of such redemption, which is to take place by annual drawings in London.

The first drawing will take place on 1st May, 1873. At the price of issue, after deducting accrued interest and the discount on prepayment, the net cost is reduced to £76 each debenture, and the return on the investment is upwards of  $\frac{1}{2}$  per cent. per annum.

The investor will, in addition, on each debenture being redeemed at £100, receive by such redemption a bonus on the net price of subscription of £24 per debenture.

The UNION BANK OF LONDON are authorised by the Directors of the Nassjo Oscarshamn (Swedish) Railway to RECEIVE SUBSCRIPTIONS for 1,800 First Mortgage Debentures of the Company, of £100 each, bearing interest at the rate of five per cent. per annum from the 1st day of January, 1871.

The interest will be payable half-yearly, on 1st January and 1st July in each year, at the Union Bank of London. The first half-year's payment will be made on 1st July next.

The price of issue of the Debentures now offered for subscription is £78 for each £100 debenture, payable as follows:—  
£8 on each debenture, payable on application.  
£20 on each debenture, payable on allotment.  
£50 on each debenture, payable on 1st July, 1871 (less £3 10s. half-year's interest).  
£25 on each debenture, payable on 1st September, 1871.

The privilege of paying up the whole of the instalments on allotment will be given to applicants, and discount at 25 per cent. per annum will be allowed on such prepayment.

The necessary sum to meet the first three years' interest, viz., up to January, 1874, will at once be lodged at the Union Bank of London.

Script certificates will be issued on allotment, exchangeable for the Debentures, when fully paid up.

The capital of the Company consists of:  
1st. First Mortgage Debentures, bearing 5 per cent. interest (being those now offered for subscription), forming a first charge upon the Railway, in priority to the whole of the Share Capital ... £180,000  
2nd. Preference Shares ... 150,000  
3rd. Ordinary Shares ... 150,000  
£480,000

In addition to the above capital, a free donation of 1,000,000 Swedish riksdollars (£250,000 sterling) has been granted by the Government of Sweden to the Company as a contribution by the State towards the construction of a line of such importance to the interests of the country.

If no allotment be made the deposit paid will be returned forthwith without deduction.

Copies of the Companies' Statutes can be seen at the offices of the London Agency of the Company, 11, Angel-court, Throgmorton-street, E.C., London; or of Charles Morgan, Esq., solicitor, 15, Old Jewry-chambers, E.C., London.

Applications, accompanied by the payment of £8 for each debenture applied for, will be received on the form annexed, which must be filled up and forwarded to the Union Bank of London, 2, Princes-street, E.C., London; or to the Branch of the Union Bank of London, 94, Chancery-lane, W.C.; or to Albert Ricardo, Esq., 11, Angel-court, Throgmorton-street, E.C., of whom prospectuses may also be had.  
No. 2, Princes-street, E.C., London, 30th March, 1871.

**DESCRIPTION, POSITION, AND PROSPECTUS OF THE RAILWAY.**

The Nassjo Oscarshamn Railway, which was constituted under statutes sanctioned by the King of Sweden in the year 1869, was promoted by the landowners and inhabitants of the district through which the Line passes.

The DIRECTORS of the COMPANY are,—  
M. C. A. AF BRITHOLTZ, Crown Bailiff and Deputy District Judge, Chairman.  
M. HENRICH AF HARMENS, Chamberlain to the King of Sweden, Vice-Chairman.

M. C. W. Sjogren, Iron-master and Member of the Diet.  
M. Theodor Suber, Iron-master.

M. W. K. AF HAMMARSKJOLD, landed proprietor.  
M. I. F. Aschan, Bank Director.

H. A. Milne, Esq., Managing Director of the Swedish Copper Company (Limited).

London Agency—11, Angel-court, Throgmorton-street, E.C., London.

The Line, which is 94 English miles in length, commences at the Port of Oscarshamn, one of the largest and best harbours on the Baltic Coast of Sweden, and terminates at Nassjo, where it joins the State Line of Gothenburg, thus giving a direct railway communication between the Baltic Sea and the North Sea.

In addition to the advantages derived from its important termini, the Railway opens up the largest Forest Districts of the centre of Sweden; it passes directly through the Lake Iron Districts, where there are several large iron works in active operation; at Sjoelatt, a station on the line, the railway serves the important agricultural valley of the river Em; and it also passes near the military camps at Hultafried and Runna Slett.

Besides the local traffic the railway will derive a large traffic both from passengers and goods to and from Russia, via Gothenburg, Oscarshamn, and Port Baltic, in the Gulf of Finland, in Russia, whence there is railway communication to St. Petersburg in a few hours.

From England, via Hull, the journey to St. Petersburg will, by this route, be accomplished in five days, and it will be the shortest postal route.

The products of the rich Swedish Islands of Gothland and Oland must of necessity pass over this line from Oscarshamn.

The plan shows the position of the railway, and of the country and lines with which it is connected.

The construction of the line is undertaken by Messrs. John Morton and Sons, of London, and all the heaviest works are already completed; the first section, thirteen miles, from Oscarshamn to Boholt, was opened on 1st January, 1871, and the second section, seven miles, from Boholt to Slett, on 2nd February, 1871; the third section, fourteen miles, is to be completed in May next, and the whole railway is to be finished by 1st July, 1872.

The whole of the work has been carried out by the contractors to the entire satisfaction of the Directors and of the Engineer appointed by the Swedish Government to inspect the construction.

The completion of the contract is guaranteed by responsible parties.

The Committee appointed by the Swedish Government during the session of last year to inquire into and estimate the

probable traffic of the private railways (as distinguished from the State railways), and of which this forms one, estimated the gross income of this line at £55,405, and which calculation is based on the existing traffic.

The working expenses, estimated at 40 per cent. (the average cost of working similar railways in Sweden), being deducted, would leave a net income of upwards of £33,000 per annum.

The amount required to pay the annual interest and sinking fund on the Debentures now for subscription is only £10,800, so that the estimated income is three times the amount so required, thus forming a thoroughly sound security.

The official return of the eight private lines of railway in Sweden, unconnected with the State lines, shows an average of 11 per cent. net profits upon the capital expended, and the Directors confidently expect that this line will rank among the first in Sweden.

As evidence of the prosperity of the kingdom of Sweden, it may be noted that the price of the Five per Cent. Swedish Government Loan is £101 per cent.

London Agency, 11, Angel-court, Throgmorton-street, E.C.

Subscription for 1,800 First Mortgage Debentures of £100 each of the Nassjo Oscarshamn Railway Company (Eastern Railway of Sweden). Price of issue, £78 per Debenture of £100.

Form of application (to be retained by the bankers).  
To the Union Bank of London.

Gentlemen,—Having paid to you the sum of £—, being £8 per Debenture on my application for — First Mortgage Debentures of £100 each—to be issued at £78 per Debenture—of the Nassjo Oscarshamn Railway Company (Eastern Railway of Sweden), I request you to allot to me that or any less number of the said Debentures, and I hereby agree to accept the same, and to pay the balance in respect of such Debentures in terms of the Prospectus, dated the 30th day of March, 1871.

Name in full .....  
Address .....  
Profession (if any) .....  
Date, — 1871 .....  
Signature .....

(Addition to be signed by applicant desiring to pay up all the instalments on allotment under discount.)

I desire to pay up my subscription in full, on allotment, receiving discount for prepayment of the instalments.

Signature .....

**ISSUE of £180,000 FIVE per CENT. FIRST MORTGAGE DEBENTURES** of the NASSJO OSCARSHAMN RAILWAY COMPANY (EASTERN RAILWAY OF SWEDEN).—Notice is hereby given, that the LISTS of APPLICATION for the above will be CLOSED on Thursday, 6th inst., for London, and on Friday, 7th inst., for country applications.  
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3. Public Bodies include denominational unions or associations, and political or ecclesiastical societies which embrace objects cognate to those of the Society.
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Notifications of appointments should be sent in before Friday, the 21st of April.

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